BACONIANA.

Or Certain Genuine

REMAINS

OF

Sr Francis Bacon,

Baron of VERULAM,

AND

Viſcount of St. ALBANS;

In Arguments *Civil* and *Moral*, *Natural*, *Medical*, *Theological*, and *Bibliographical*; Now the Firſt time faithfully Publiſhed.

An ACCOUNT of theſe *Remains*, and of all his *Lordſhip*'s other *Works*, is given by the Publiſher, in a Diſcourſe by way of *Introduction*.

The Second Edition.

London, Printed for *R. Chiſwell*, and are to be ſold by *John Southby*, at the *Plough* in *Cornhil*, near the *Stocks-Market*. MDCLXXXIV.

The Right Hon.ble Sr Francis Bacon Baron of Verulam
Viscount of St Albans Ld High Chancellor of England

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A TABLE OF THE Contents.

Baconiana Politico-moralia.

Under this Head are Contained,

1. SIR Francis Bacon's *Charge againſt* Frances *Counteſs of* Somerſet, *about poyſoning of Sir* Tho. Overbury. p. 3.
2. *His Charge againſt* Robert, *Earl of* Somerſet, *touching the ſame matter.* p. 14.
3. *His Letter to the Univerſity of* Cambridg, *when he was ſworn Privy-Counſellor. In* Latine, p. 37. *In* Engliſh, p. 39.
4. *His Letter to King* James, *touching the Chancellor's Place.* p. 41.

5. *His Letter to King* James, *for the Relief of his Eſtate.* p. 45.
6. *His Remaining* Apothegms. p. 53.
7. *A Supply of his* Ornamenta Rationalia, *or* Judicious Sentences.
1. *Out of the* Mimi *of* Publius, *in* Latine *and* Engliſh. p. 60.
2. *Out of his own Writings.* p. 65.

Baconiana Phyſiologica, Containing

I. *A Fragment of his* Abecedarium Naturæ, *in* Latine, p. 77. *and* Engliſh, p. 84.
II. *His* Inquiſition, *touching the Compounding of Metals.* p. 92.
III. *His* Articles *of* Queſtions, *touching Minerals.*
1. *Concerning the* Incorporation *and* Union *of Metals.* p. 104.
2. *Dr.* Meveril's *Anſwers to them.* p. 110.
3. *Concerning the* Separation *of Metals and Minerals.* p. 114.
4. *Dr.* Meverel's *Anſwers to them.* p. 116.
5. *Concerning the* Variation *of Metals and Minerals.* p. 118.
6. *Dr.* Meverel's *Anſwers.* p. 123.
7. *Concerning the* Reſtitution *of Metals.* p. 127.
8. *Dr.*

8. *Dr.* Meverel's *Anſwer.* p. 128.

IV. *The Lord* Bacon's Inquiſition, *concerning the Verſions, Tranſmutations, Multiplications and Effections of Bodies.* p. 129.
V. *His Speech about the Recovery of Drown'd Mineral Works.* p. 131.
VI. *His Experiments about Weight in Air and Water.* p. 134.
VII. *His Experiments for Profit.* p. 138.
VIII. *His Experiments about the Commixture of Liquors, by Simple Compoſition only.* p. 140.
IX. *A Catalogue of Bodies Attractive and not Attractive, with Obſervations upon them, in* Latine, p. 145. *in* Engliſh, p. 149.

Baconiana Medica.

Under this Head are Contained,

1. *His Paper about Prolongation of Life, called by him* Grains of Youth. p. 155.
2. *A Catalogue of Aſtringents, Openers, and Cordials, inſtrumental to long Life.* p. 161.
3. *An Extract, by his Lordſhip, out of his Book of the* Prolongation of Life, *for his own uſe.* p. 167.

4. *His Medical Receipts, againſt the Stone,* &c. p. 171.

Baconiana Theologica.

Under this Head are Contained,

1. *His Queſtions of the Lawfulneſs of a War, for the Propagation of Religion.* p. 179.
2. *Two Prayers of his, one called the Students, the other the Writers Prayer.* p. 181, 182.

Baconiana Bibliographica.

Under this Head are Contained,

I. *Papers (written by Himſelf) relating to his Books. As*

1. *His Letter to the Queen of* Bohemia, *to whom he ſent his Book of a War with* Spain. p. 187.
2. *A Letter of the Lord* Bacon's *to the Uni-*

Univerſity of Cambridg, *upon his ſending to them his Book* De Augm. Scient. *in* Latine, p. 189, *in* Engliſh, p. 190.

3. *His Letter to the ſame Univerſity, upon his ſending to them his* Novum Organum, *in* Latin, p. 191. *in* Engl. p. 192.
4. *His Letter to* Trinity *College in* Cambridg, *upon his ſending to them his Book of the* Advancement of Learning, *in* Latine, p. 193. *in* Engliſh, p. 194.
5. *His Letter to the Biſhop of* Lincoln, *about his Speeches*, &c. p. 195.
6. *His Letter to Father* Fulgentio, *about all his Writings in* Engliſh, p. 196.
7. *To Marqueſs* Fiat (*about his Eſſays*) *in* French, p. 201. *in* Engliſh, p. 202.
8. *Part of his laſt Teſtament concerning his Writings.* p. 203.

II. *Papers* (*written by others*) *relating to his Books and Life. As*

1. *A Letter to him from the Univerſity of* Oxford (*in* Latine, p. 204. *in* Engliſh, p. 206.) *upon his having ſent to them his Book* De Augmentis Scientiarum.
2. *A Letter from Dr.* Maynwaring *to Dr.* Rawley, *about the Lord* Bacon's *Confeſſion of Faith.* p. 209.
3. *A Letter from Dr.* Rawley *to Mounſieur* Ælius Deodate *in* Latine, p. 214. *in* Engliſh

Engliſh, p. 215. *concerning his publiſhing the Lord* Bacon's *Works.*

4. *Mounſieur* Deodate's *Anſwer, in* Latine, p. 217. *and* Engliſh, p. 219.
5. *Mr.* Iſaac Gruter's *Three Letters to Dr.* Rawley (*in* Latine, p. 221, 231, 238. *in* Engliſh, p. 225, 234, 240.) *concerning the Lord* Bacon's *Works.*
6. *An Account of the Life, and Writings of the Lord* Bacon, *by Sir* W. Dugdale, *together with Inſertions by the Publiſher.* p. 242.
7. *A Character of the Lord* Bacon, *by Dr.* Heylin. p. 263.
8. *A Character by Dr.* Sprat. p. 264.
9. *A Character of his Philoſophy, by Mr.* Cowley. p. 267.

ERRATA.

Liber cui Titulus (Baconiana, *&c.*)

IMPRIMATUR.

Ex *Ædibus* Lambethanis, Nov. 20. 1678.

Geo. Thorp, Rev^mo. in C. P. & D. Dom. *Gulielmo* Archiep. *Cant.* a Sacris Domeſticis.

ERRATA.

In the Introduction.

PAge 6. Line 24. Read *Sprang:* P. 11. l. 12. r. *Site.* l. 28. for that, r. *the.* P. 13. Margent, l. 2. for with, r. *inter.* P. 15. l. 26. for to, r. *and.* P. 16 l. 9. for *to*, r. *for.* P. 24. l. 18. r. *enlarged.* l. 25. for *were*, r. *wear.* P. 27. l. 23. for *his*, r. *this.* P. 40. l. 9. for *precious*, r *considerable.* P. 43. l. 29. r. *compare them.* P. 57. l. 13. for *of*, r. *the.* P. 59. l. 16. for *Edward* 3d. r. *Edit.* 3d. P. 60. l. 8. put a period after *publiſh'd.* P. 62. l. 19. r. *Methodical.* P. 71. l. 24. r. *though they.*

In the Book.

P. 20. l. 11. blot out *but.* P. 33. l. 4. for *in*, r. *is.* P. 37. l. 23. r. *reliſtum.* P. 61. l. 21. blot out *even.* P. 79. l. 24. blot out *Add.* P. 83. l. 12. r. *vellicationes.* P. 85. l. 21. for *Impoſſibility*, r. *in Poſſibility.* P. 89. l. 20. for *interſpect*, r. *interſperſe.* P. 95. l. 19. r. *it will.* P. 119. l. 2. r. *Arboreſcents.* P. 125. l. 18. r. *fitteſt.* P. 132. l. 26, 27. for *the whole Intellects*, r. *your noble Intellects.* P. 135. l. 29. r. *differ.* P. 139. l. 11. r. *rawns.* P. 146. l. 7. for *hewed*, r. *leaved.* P. 148. l. 10. r. *ipſam.* P. 149. l. 10. for *Sheaves*, r. *Shivers.* P. 162. l. 9. r. *mullein.* P. 165. l. 13. r. *Cupparus.* P. 167. l. 2. r. *Puls.* P. 168. l 28. for *with juyce*, r. *which I uſe.* P. 189. l. 16. r. *legitimè.* P. 192. l. 15. r. *it is.* P. 199. l. 19, 20. r. *prodroms.* P. 201. l. 4. for *file*, r. *filz.* l. 9. for *non*, r. *mon.* l. 23. for *ex*, r. *et.* P. 208. l. 9. blot out *&c.* P. 215. l. 3. r. *generoſiſſime Domine.* l. 4. r. *addictiſſimus.* P. 218. l. 2. r. *contrſverim.* P. 222. l. 23. for *tum*, r. *Tu.* P. 232. l. 23. r. *vertit.* P. 237. l. 4. r. *would.* P. 239. l. 4. r. *inerat.* l. 12. r. *conſecrari.* l. 14. r. *ſegneſcens.* P. 249. l. 29, 30. for *carried*, r. *varied.* P. 250. l. 5. r. *you to call.* P. 253. l. 19. r. *Courts.* P. 254. Margent l. 1. for *R. this*, r. *L. this.* P. 257. Margent l. 1. for *'Twas*, r. *they were.* P. 259. l. 8, 9. after *Nature*, put a Semicolon; after *parted*, a Colon.

The Lord *Bacon*'s REMAINS, Civil and Moral.

The Charge ‖ *by way of Evidence, by Sir* Francis Bacon, *his Majeſties Attourney General, before the* Lord High Steward, * *and the* Peers, *againſt* Frances *Counteſs of* Somerſet, *concerning the poyſoning of Sir* Thomas Overbury.

‖ Given *May* 24. 1616.

*The Lord Chancelor *Egerton*, Lord *Ellesmere*, and the Earl of *Bridgwater*.

IT may pleaſe your Grace, my *Lord High Steward of England*, and you my Lords the *Peers*.

I am very glad to hear this unfortunate Lady doth take this Courſe, to confeſs fully, and freely, and thereby to give Glory to God, and to Juſtice. It is (as I may term it) the Nobleneſs of an Offender to confeſs; and therefore thoſe meaner

Perſons, upon whom Juſtice paſſed before, confeſſed not, ſhe doth. I know your Lordſhips cannot behold her without compaſſion. Many things may move you, her Youth, her Perſon, her Sex, her noble Family, yea, her Provocations, (if I ſhould enter into the Cauſe it ſelf) and Furies about her; but chiefly her Penitency and Confeſſion. But Juſtice is the work of this Day; the Mercy-Seat was in the inner part of the Temple; the Throne is publick. But ſince this Lady hath by her Confeſſion prevented my Evidence, and your Verdict; and that this Day's labour is eaſed; there reſteth in the Legal Proceeding, but for me to pray that her Confeſſion may be recorded, and Judgment thereupon.

But becauſe *your Lordſhips* the Peers are met, and that this day and to morrow are the Days that crown all the former Juſtice; and that in theſe great Caſes it hath been ever the manner to reſpect Honour and Satisfaction, as well as the ordinary Parts and Forms of Juſtice; the Occaſion it ſelf admoniſheth me, to give *your Lordſhips* and the Hearers this Contentment, as to make Declaration of the Proceedings of this excellent Work of the King's Juſtice, from the beginning to the end.

It may pleaſe your Grace, my *Lord High Steward*

Steward of England, this is now the ſecond time, within the ſpace of thirteen years Reign of our Happy *Sovereign*, that this high Tribunal Seat (ordained for the Trial of *Peers*) hath been opened and erected, and that with a rare event, ſupplied and exerciſed by one and the ſame Perſon, which is a great Honour unto you, my *Lord Steward*.

In all this mean time the King hath reigned in his white Robe, not ſprinkled with any one Drop of the Blood of any of his Nobles of this Kingdom. Nay, ſuch have been the Depths of his Mercy, as even thoſe Noble-Mens Bloods, (againſt whom the Proceeding was at *Wincheſter*) *Cobham* and *Grey*, were attainted and corrupted, but not ſpilt or taken away; but that they remained rather *Spectacles of Juſtice* in their continual Impriſonment, than *Monuments of Juſtice* in the Memory of their Suffering.

It is true, that the Objects of his Juſtice then and now were very differing; for then it was the Revenge of an Offence againſt his own Perſon and Crown, and upon Perſons that were Male-Contents, and Contraries to the State and Government; but now it is the Revenge of the Blood and Death of a particular Subject, and the Cry of a Priſoner; it is upon Perſons that were highly in his Fa-

vour; whereby his Majeſty, to his great Honour, hath ſhewed to the World, as if it were written in a Sun-beam, that he is truly the Lieutenant of him *with whom there is no reſpect of Perſons*; that his Affections Royal are above his Affections private; that his Favours, and Nearneſs about him, are not like *Popiſh Sanctuaries*, to privilege Malefactors; and that his being the beſt Maſter in the World, doth not let him from being the beſt King in the World. His People, on the other ſide, may ſay to themſelves, I will lie down in Peace, for God, the King, and the Law, protect me againſt great and ſmall. It may be a Diſcipline alſo to great Men, eſpecially ſuch as are ſwoln in their Fortunes from ſmall beginnings, that the King is as well able to level Mountains, as to fill Vallies, if ſuch be their deſert.

But to come to the preſent Caſe, The great Frame of Juſtice (*my Lords*) in this preſent Action, hath a *Vault*, and hath a *Stage*: A *Vault*, wherein theſe Works of Darkneſs were contrived; and a *Stage*, with Steps, by which it was brought to Light.

For the former of theſe, I will not lead your *Lordſhips* into it, becauſe I will engrieve nothing againſt a Penitent, neither will I open any thing againſt him that is abſent.

The

The one I will give to the Laws of Humanity, and the other to the Laws of Juſtice; for I ſhall always ſerve my Maſter with a good and ſincere Conſcience, and I know *that* he accepteth beſt. Therefore I will reſerve that till to morrow, and hold my ſelf to that which I called the *Stage* or *Theater*, whereunto indeed it may be fitly compared: for that things were firſt contained within the Inviſible Judgments of God, as within a Curtain, and after came forth, and were acted moſt worthily by the King, and right well by his Miniſters.

Sir *Thomas Overbury* was murthered by Poiſon, *Septemb.* 15. 1613. This foul and cruel Murder did for a time cry ſecretly in the Ears of God; but God gave no anſwer to it, otherwiſe than by that Voice, (which ſometime he uſeth) which is *Vox Populi*, the Speech of the People: For there went then a Murmur that *Overbury* was poiſoned; and yet the ſame ſubmiſs and low Voice of God (the Speech of the Vulgar People) was not without a Counter-tenor or Counter-blaſt of the Devil, who is the common Author both of Murder and Slander; for it was given out, that *Overbury* was dead of a foul Diſeaſe; and his Body (which they had made *Corpus Judaicum* with their Poiſons, ſo as it had no whole part) muſt be

ſaid to be leproſed with Vice, and ſo his Name poiſoned as well as his Body. For as to Diſſoluteneſs, I have not heard the Gentleman noted with it; his Faults were of Inſolency, Turbulency, and the like of that kind.

Mean time there was ſome Induſtry uſed (of which I will not now ſpeak) to lull aſleep thoſe that were the Revengers of the Blood, the Father and the Brother of the Murdered. And in theſe terms things ſtood by the ſpace of two years, during which time God did ſo blind the two great Procurers, and dazle them with their Greatneſs, and blind and nail faſt the Actors and Inſtruments with ſecurity upon their Protection, as neither the one looked about them, nor the other ſtirred or fled, or were conveyed away, but remained here ſtill, as under a privy Arreſt of God's Judgments; inſomuch as *Franklin*, that ſhould have been ſent over to the *Palſgrave* with good ſtore of Money, was by God's Providence, and the Accident of a Marriage of his, diverted and ſtayed.

But about the beginning of the Progreſs the laſt Summer, God's Judgments began to come out of their depths. And as the revealing of Murder is commonly ſuch as a Man ſaid, *à Domino hoc factum eſt*; it

is

is God's work, and it is marvellous in our eyes: ſo in this particular it was moſt admirable; for it came forth firſt by a Complement, a matter of Courteſy. My Lord of *Shrewsbury*, that is now with God, recommended to a Councellor of State, (of ſpecial Truſt by his place) the late Lieutenant * *Helwiſſe*, only for Acquaintance, as an honeſt and worthy Gentleman, and deſired him to know him, and to be acquainted with him. That Councellor anſwered him civilly, That my Lord did him a favour, and that he ſhould embrace it willingly; but he muſt let his Lordſhip know, that there did lie a heavy imputation upon that Gentleman, *Helwiſſe*, for that Sir *Tho. Overbury*, his Priſoner, was thought to have come to a violent and an untimely Death. When this Speech was reported back by my Lord of *Shrewſbury* to *Helwiſſe*, *percuſſit illicò animum*, he was ſtrucken with it, and being a politick Man, and of likelihood doubting, that the matter would break forth at one time or other, and that others might have the ſtart of him, and thinking to make his own Caſe by his own Tale, reſolved with himſelf upon this occaſion, to diſcover unto my Lord of *Shrewsbury*, and that Councellor, that there was an Attempt (whereunto he was privy) to have poiſoned *Overbury*, by the hands of his

*Called in Sir *H. Wotton's* Reliq. p. 413. *Elvis* In Sir *A. Welden's* Court of K. *James*, P. 107. *Elwaies.* In *Aulic. Coquin.* p. 141. *Ellowaies.* In Sir *W. Dugdales* Baron. of *Eng.* Tom 2. P. 425. *Elways.* In *Baker*, *Yelvis.* P. 434.

his Underkeeper, *Weſton*; but that he checked it, and put it by, and diſſwaded it. But then he left it thus, that it was but as an Attempt, or an untimely Birth, never executed; and as if his own Fault had been no more, but that he was honeſt in forbidding, but fearful of revealing, and impeaching or accuſing great Perſons. And ſo with this fine point thought to ſave himſelf.

But that Councellor of Eſtate wiſely conſidering, that by the Lieutenant's own Tale it could not be ſimply a Permiſſion, or Weakneſs; for that *Weſton* was never diſplaced by the Lieutenant, notwithſtanding that Attempt; and coupling the Sequel by the beginning, thought it matter fit to be brought before his Majeſty, by whoſe appointment *Helwiſſe* ſet down the like Declaration in writing.

Upon this Ground the King playeth *Salomon*'s part, *gloria Dei celare rem, & gloria Regis inveſtigare rem*, and ſets down certain Papers of his own hand, which I might term to be *Claves Juſtitiæ*, Keys of Juſtice, and may ſerve both for a Precedent for *Princes* to imitate, and for a Direction for *Judges* to follow. And his Majeſty carried the Ballance with a conſtant and ſteady hand, evenly and without prejudice, whether it were a true Accuſation of the one part, or a Practice and factious Scandal of the other.

Which

Which Writing, becauſe I am not able to expreſs according to the worth thereof, I will deſire your Lordſhips anon to hear read.

This excellent Foundation of Juſtice being laid by his Majeſties own hand, it was referred unto ſome Councellors to examine further, who gained ſome Degrees of Light from *Weſton*, but yet left it imperfect.

After it was referred to Sir *Ed. Cook*, Chief Juſtice of the Kings Bench, as a Perſon beſt practiſed in Legal Examinations, who took a great deal of indefatigable pains in it without intermiſſion, having (as I have heard him ſay) taken at leaſt three hundred Examinations in this Buſineſs.

But theſe things were not done in a Corner, I need not ſpeak of them. It is true, that my Lord Chief Juſtice, in the dawning and opening of the Light, finding the matter touched upon theſe great Perſons, very diſcreetly became Suitor to the King, to have greater Perſons than his own Rank joined with him; whereupon your Lordſhips, my Lord High Steward of *England*, my Lord Steward of the King's Houſe, and my Lord *Zouch*, were joined with him.

Neither wanted there (this while) Practice to ſuppreſs Teſtimony, to deface Writings, to weaken the Kings Reſolution, to

ſlander

ſlander the Juſtice, and the like. Nay when it came to the firſt ſolemn Act of Juſtice, which was the Arraignment of *Weſton*, he had his leſſon to ſtand mute, which had arreſted the whole Wheel of Juſtice: but this dumb Devil, by the means of ſome diſcreet Divines, and the potent Charm of Juſtice together, was caſt out; neither did this poiſonous Adder ſtop his Ear to theſe Charms, but relented, and yeilded to his Trial.

Then followed the other Proceedings of Juſtice againſt the other Offenders, *Turnor*, *Helwiſſe*, *Franklin*.

But all theſe being but the Organs and Inſtruments of this Fact, (the Actors, and not the Authors) Juſtice could not have been crowned without this laſt Act againſt theſe great Perſons; elſe *Weſton*'s Cenſure or Prediction might have been verified, when he ſaid, *He hoped the ſmall Flies ſhould not be caught, and the greater eſcape.* Wherein the King, being in great ſtraits between the defacing of his Houour and of his Creature, hath (according as he uſeth to do) choſen the better part, reſerving always Mercy to himſelf.

The time alſo of Juſtice hath had its true Motions. The time until this Ladies deliverance was due unto Honour, Chriſtianity, and Humanity, in reſpect of her great Belly.

The

The time ſince was due to another kind of Deliverance too, which was, that ſome Cauſes of Eſtate which were in the Womb might likewiſe be brought forth, not for matter of Juſtice, but for Reaſon of State. Likewiſe this laſt Procraſtination of Days had the like weighty Grounds and Cauſes.

But (my Lords) where I ſpeak of a Stage, I doubt I hold you upon the Stage too long. But before I pray Judgment, I pray your Lordſhips to hear the Kings Papers read, that you may ſee how well the King was inſpired, and how nobly he carried it, that Innocency might not have ſo much as Aſperſion.

Frances, Counteſs of *Somerſet*, hath been indicted and arraigned, as acceſſary before the Fact, for the Murder and Impoiſonment of Sir *Tho. Overbury*, and hath pleaded guilty, and confeſſeth the Indictment: I pray Judgment againſt the Priſoner.

The

The Charge of Sir Francis Bacon, *his Majeſties Attourney General, by way of Evidence, before the Lord High Steward, and the Peers, againſt* Robert *Earle of* Somerſet, *concerning the poiſoning of* Overbury.

IT may pleaſe your Grace, my Lord High Steward of *England*, and you my Lords the Peers; You have here before you *Robert* Earl of *Somerſet*, to be tried for his Life, concerning the procuring and conſenting to the Impoiſonment of Sir *Thomas Overbury*, then the King's Priſoner in the Tower of *London*, as an Acceſſary before the Fact.

I know your Lordſhips cannot behold this Nobleman, but you muſt remember his great favour with the King, and the great Place that he hath had and born, and muſt be ſenſible that he is yet of your Number and Body, a Peer as you are; ſo as you cannot cut him off from your Body but with grief; and therefore that you will expect from us, that give in the Kings

King's Evidence, ſound and ſufficient matter of Proof, to ſatisfy your Honours and Conſciences.

And for the manner of the Evidence alſo, the King our Maſter (who among his other Vertues, excelleth in that Vertue of the Imperial Throne, which is Juſtice) hath given us Commandment that we ſhould not expatiate, nor make Invectives, but materially purſue the Evidence, as it conduceth to the Point in queſtion; a matter that (tho we are glad of ſo good a Warrant) yet we ſhould have done of our ſelves; for far be it from us, by any ſtrains of Wit or Art to ſeek to play Prizes, or to blazon our Names in Blood, or to carry the Day otherwiſe than upon juſt Grounds. We ſhall carry the Lanthorn of Juſtice (which is the Evidence) before your Eyes upright, and be able to ſave it from being put out with any Winds of Evaſions, or vain Defences, that is our part; not doubting at all, but that this Evidence in it ſelf will carry that force, as it ſhall little need Vantages or Aggravations.

My Lords, The Courſe which I ſhall hold in delivering that which I ſhall ſay (for I love Order) is this,

Firſt,

First, I will ſpeak ſomewhat of the nature and greatneſs of the Offence which is now to be tried, and that the King, however he might uſe this Gentleman heretofore, as the *Signet upon his Finger* (to uſe the Scripture Phraſe) yet in this Caſe could not but put him off, and deliver him into the hands of Juſtice.

Secondly, I will uſe ſome few words touching the Nature of the Proofs, which in ſuch a Caſe are competent.

Thirdly, I will ſtate the Proofs.

And *laſtly*, I will produce the Proofs, either out of the Examinations and Matters in Writing, or Witneſſes *viva voce*.

For the Offence it ſelf; it is of Crimes (next unto High-Treaſon) the greateſt; it is the fouleſt of Felonies. And take this Offence with the Circumſtances, it hath three Degrees or Stages; that it is Murder; that it is Murder by Impoiſonment; that it is Murder committed upon the Kings Priſoner in the Tower: I might ſay, that it is Murder under the Colour of Friendſhip; but that is a Circumſtance moral, I leave that to the Evidence it ſelf.

For Murder, my Lords, the firſt Record of Juſtice which was in the World was a Judgment upon Murder, in the perſon of *Adam's*

Adam's firſt born, *Cain:* And though it were not puniſhed by Death, but with Baniſhment and mark of Ignominy, in reſpect of the primogeniture, or of the population of the World, or other points of God's ſecret Will, yet it was adjudged, and was (as I ſaid) the firſt Record of Juſtice. So it appeareth likewiſe in Scripture, that the murder of *Abner* by *Joab*, though it were by *David* reſpited in reſpect of great Services paſt, or Reaſon of State, yet it was not forgotten. But of this I will ſay no more. It was ever admitted, and ſo ranked in God's own Tables, that Murder is of offences between Man and Man (next to Treaſon and Diſobedience of Authority, which ſome Divines have referred to the Firſt Table, becauſe of the Lieutenancy of God in Princes and Fathers) the greateſt.

For Impoiſonment, I am ſorry it ſhould be heard of in this Kingdom: It is not *noſtri generis nec ſanguinis*; It is an Italian Crime fit for the Court of *Rome*, where that Perſon that intoxicateth the *Kings* of the Earth with his Cup of Poiſon in Heretical Doctrine, is many times really and materially intoxicated and impoiſoned himſelf.

But it hath *three Circumſtances*, which make it grievous beyond other Murders:

Whereof the *firſt* is, That it takes a Man in full Peace; in God's and the King's Peace; He thinks no harm, but is comforting Nature with Refection and Food: So that (as the Scripture ſaith) *His Table is made a Snare.*

The *ſecond* is, That it is eaſily committed, and eaſily concealed; and on the other ſide, hardly prevented, and hardly diſcovered: For Murder by violence Princes have Guards, and private Men have Houſes, Attendants, and Arms: Neither can ſuch Murders be committed but *cum ſonitu*, and with ſome overt and apparent Act, that may diſcover and trace the Offender. But for Poiſon, the ſaid Cup it ſelf of Princes will ſcarce ſerve, in regard of many Poiſons, that neither diſcolour nor diſtaſt; and ſo paſſeth without noiſe or obſervation.

And the *laſt* is, Becauſe it containeth not only the deſtruction of the maliced Man, but of any other; *Quis modo tutus erit?* For many times the Poiſon is prepared for one, and is taken by another: So that Men die other Mens Deaths; *Concidit infelix alieno vulnere:* and it is as the Pſalm calleth it, *Sagitta nocte volans*; *The Arrow that flies by night*, it hath no aim or certainty.

Now

Now for the *third Degree* of this particular Offence, which is, that it was committed upon the King's Priſoner, who was out of his own Defence, and meerly in the King's protection, and for whom the King and State was a kind of Reſpondent, it is a thing that aggravates the Fault much. For certainly (my Lord of *Somerſet*) let me tell you this, That Sir *Tho. Overbury* is the firſt Man that was murdered in the Tower of *London*, ſince the murder of the two young Princes.

For the Nature of the Proofs, *your Lordſhips* muſt conſider, that Impoiſonment, of Offences is the moſt ſecret: So ſecret, as if in all Caſes of Impoiſonment you ſhould require Teſtimony, you were as good proclaim Impunity. I will put Book-Examples.

Who could have impeached *Livia*, by Teſtimony, of the impoiſoning of the Figs upon the Tree, which her Huſband was wont, for his pleaſure, to gather with his own hands.

Who could have impeached *Pariſatis* for the poiſoning of one ſide of the Knife that ſhe carved with, and keeping the other ſide clean; ſo that her ſelf did eat of the ſame piece of Meat that the Lady did that ſhe did impoiſon? The Caſes are infinite, (and

indeed not fit to be ſpoken of) of the ſecrecy of Impoiſonments; But wiſe Triers muſt take upon them, in theſe ſecret Caſes, *Solomon*'s Spirit, that where there could be no Witneſſes, collected the Act by the Affection.

But yet we are not to come to one Caſe: For that which *your Lordſhips* are to try, is not the Act of Impoiſonment (for that is done to your hand) all the World by Law is concluded, but to ſay that *Overbury* was impoiſoned by *Weſton*. But the Queſtion before you is of the procurement only, and of the abetting (as the Law termeth it) as acceſſary before the Fact: Which abetting is no more, but to do or uſe any Act or Means, which may aid or conduce unto the Impoiſonment.

So that it is not the buying or making of the Poiſon, or the preparing, or confecting, or commixing of it, or the giving or ſending, or laying the Poiſon, that are the only Acts that do amount unto Abetment. But if there be any other Act or Means done or uſed, to give the opportunity of Impoiſonment, or to facilitate the execution of it, or to ſtop or divert any impediments that might hinder it, and this be with an intention, to accompliſh and atchieve the Impoiſonment; all theſe are Abetments, and

and Acceſſaries before the Fact. I will put you a familiar Example. Allow there be a Conſpiracy to murder a Man as he journies by the ways and it be one Man's part to draw him forth to that Journey by invitation, or by colour of ſome buſineſs; and another takes upon him to diſſwade ſome Friend of his, whom he had a purpoſe to take in his Company, that he be not too ſtrong to make his defence: And another hath the part to go along with him, and to hold him in talk till the firſt blow be given. All theſe (*my Lords*) without ſcruple are Abetters to this Murder, though none of them give the Blow, nor aſſiſt to give the Blow.

My Lords, he is not the Hunter alone that lets ſlip the Dog upon the Deer, but he that lodges the Deer, or raiſes him, or puts him out, or he that ſets a Toyle that he cannot eſcape, or the like.

But this (*my Lords*) little needeth in this preſent Caſe, where there is ſuch a Chain of Acts of Impoiſonment as hath been ſeldom ſeen, and could hardly have been expected, but that Greatneſs of Fortune maketh commonly Groſſneſs in offending.

To deſcend to the Proofs themſelves, I ſhall keep this courſe.

Firſt, I will make a Narrative or Declaration of the Fact it ſelf.

Secondly, I will break and diſtribute the Proofs, as they concern the Priſoner.

And *thirdly*, according to that diſtribution, I will produce them, and read them, or uſe them.

So that there is nothing that I ſhall ſay, but your Lordſhip (my Lord of *Somerſet*) ſhall have three thoughts or cogitations to anſwer it: *Firſt*, when I open it, you may take your aim: *Secondly*, when I diſtribute it, you may prepare your Anſwers without confuſion: And *laſtly*, when I produce the Witneſſes, or Examinations themſelves, you may again ruminate and readviſe how to make your defence. And this I do the rather, becauſe your Memory or Underſtanding may not be oppreſſed or overladen with length of Evidence, or with confuſion of order. Nay more, when your Lordſhip ſhall make your Anſwers in your time, I will put you in mind (when cauſe ſhall be) of your omiſſions.

Firſt therefore, for the ſimple Narrative of the Fact. Sir *Tho. Overbury*, for a time was known to have had great Intereſt, and great Friendſhip with my Lord of *Somerſet*, both in his meaner Fortunes, and after:

Inſo-

Inſomuch as he was a kind of Oracle of Direction unto him; and if you will believe his own vaunts (being of an inſolent *Thraſonical* diſpoſition) he took upon him, that the Fortune, Reputation, and Underſtanding of this Gentleman (who is well known to have had a better Teacher) proceeded from his Company and Counſel.

And this Friendſhip reſted not only in Converſation and Buſineſs of Court, but likewiſe in Communication of Secrets of Eſtate. For my Lord of *Somerſet*, at that time, exerciſing (by his Majeſties ſpecial favour and truſt) the Office of the Secretary proviſionally, did not forbear to acquaint *Overbury* with the King's Packets of Diſpatches from all parts, *Spain*, *France*, the *Low Countries*, &c. And this not by glimpſes, or now and then rounding in the Ear for a favour, but in a ſetled manner: Packets were ſent, ſometimes opened by my Lord, ſometimes unbroken unto *Overbury*, who peruſed them, copied, regiſtred them, made Tables of them as he thought good: So that I will undertake, the time was, when *Overbury* knew more of the Secrets of State, than the Council Table did. Nay, they were grown to ſuch an inwardneſs, as they made a Play of all the World

beſides themſelves: So as they had *Ciphers and Jargons* for the King, the Queen, and all the great Men; things ſeldom uſed, but either by Princes, and their Embaſſadours and Miniſters, or by ſuch as work and practiſe againſt, or at leaſt upon Princes.

But underſtand me (my Lord) I ſhall not charge you this day with any Diſloyalty; only I ſay this for a foundation, That there was a great communication of Secrets between you and *Overbury*, and that it had relation to Matters of Eſtate, and the greateſt Cauſes of this Kingdom.

But (my Lords) as it is a principle in Nature, that the beſt things are in their corruption the worſt: And the ſweeteſt Wine makes the ſharpeſt Vinegar: So fell it out with them, that this exceſs (as I may term it) of Friendſhip, ended in mortal Hatred on my Lord of *Somerſet*'s part.

For it fell out, ſome twelve months before *Overbury*'s impriſonment in the Tower, that my Lord of *Somerſet* was entred into an unlawful love towards his unfortunate Lady, then Counteſs of *Eſſex*; which went ſo far, as it was then ſecretly projected (chiefly between my Lord Privy Seal and my Lord of *Somerſet*) to effect a Nullity in

in the Marriage with my Lord of *Eſſex*, and ſo to proceed to a Marriage with *Somerſet*.

This Marriage and Purpoſe did *Overbury* mainly oppugn, under pretence to do the true part of a Friend (for that he counted her an unworthy Woman) but the truth was, that *Overbury*, who (to ſpeak plainly) had little that was ſolid for Religion or Moral Vertue, but was a Man poſſeſſed with Ambition and vain Glory, was loth to have any Partners in the favour of my Lord of *Somerſet*, and ſpecially not the *Houſe of the Howards*, againſt whom he had always profeſſed hatred and oppoſition. So all was but miſerable Bargains of Ambition.

And (*my Lords*) that this is no ſiniſter conſtruction, will well appear unto you, when you ſhall hear that *Overbury* makes his brags to my Lord of *Somerſet*, that he had won him the love of the Lady by his Letters and Induſtry: So far was he from Caſes of Conſcience in this Matter. And certainly (*my Lords*) howſoever the tragical miſery of that poor Gentleman *Overbury* ought ſomewhat to obliterate his Faults; yet becauſe we are not now upon point of Civility, but to diſcover the Face of Truth to the Face of Juſtice: And that it is material to the true underſtanding of the

the ſtate of this Cauſe, *Overbury* was nought and corrupt, the Ballades muſt be amended for that point,

But to proceed, When *Overbury* ſaw that he was like to be diſpoſſeſſed of my Lord here, whom he had poſſeſſed ſo long, and by whoſe Greatneſs he had promiſed himſelf to do wonders; and being a Man of an unbounded and impetuous ſpirit, he began not only to diſſwade, but to deter him from that Love and Marriage; and finding him fixed, thought to try ſtronger Remedies, ſuppoſing that he had my Lord's Head under his Girdle, in reſpect of communication of Secrets of Eſtate, or (as he calls them himſelf in his Letters, Secrets of all Natures) and therefore dealt violently with him, to make him deſiſt, with menaces of Diſcovery of Secrets, and the like.

Hereupon grew two ſtreams of hatred upon *Overbury*; *The one* from the Lady, in reſpect that he croſſed her Love, and abuſed her Name, which are Furies to Women; *The other* of a deeper and more Mineral Nature from my Lord of *Somerſet* himſelf; who was afraid of *Overbury*'s Nature, and that if he did break from him and fly out, he would mine into him, and trouble his whole Fortunes.

I might add a *third* ſtream from the Earl of *Northampton*'s Ambition, who deſires to be firſt in favour with my Lord of *Somerſet*, and knowing *Overbury*'s malice to himſelf, and his Houſe, thought that Man muſt be removed and cut off. So it was amongſt them reſolved and decreed, that *Overbury* muſt die.

Hereupon they had variety of Devices, To ſend him beyond Sea, upon occaſion of Employment, that was too weak; and they were ſo far from giving way to it, as they croſt it. There reſted but two ways, Quarrel or Aſſault, and Poiſon. For that of Aſſault, after ſome propoſition and attempt, they paſſed from it; It was a thing too open, and ſubject to more variety of chances. That of Poiſon likewiſe was a hazardous thing, and ſubject to many preventions and cautions, eſpecially to ſuch a jealous and working Brain as *Overbury* had, except he were firſt faſt in their hands.

Therefore the way was firſt to get him into a Trap, and lay him up, and then they could not miſs the Mark. Therefore in execution of this Plot, it was deviſed, that *Overbury* ſhould be deſigned to ſome honourable Employment in Foreign Parts, and ſhould under-hand by the Lord of *Somerſet* be encouraged to refuſe it; and ſo upon

upon that contempt he ſhould be laid Priſoner in the Tower, and then they would look he ſhould be cloſe enough, and Death ſhould be his Bail. Yet were they not at their end. For they conſidered, that if there was not a fit Lieutenant of the Tower for their purpoſe, and likewiſe a fit under-keeper of *Overbury*: *Firſt*, They ſhould meet with many Impediments in the giving and exhibiting the Poiſon: *Secondly*, They ſhould be expoſed to note and obſervation, that might diſcover them: And *thirdly*, *Overbury* in the mean time might write clamorous and furious Letters to other his Friends, and ſo all might be diſappointed. And therefore the next Link of the Chain, was to diſplace the then *Lieutenant Waade*, and to place *Helwiſſe* a principal Abetter in the Impoiſonment: Again, to diſplace *Cary*, that was the under-Keeper in *Waade's time*, and to place *Weſton*, who was the principal Actor in the Impoiſonment: And this was done in ſuch a while (that it may appear to be done, as it were with one breath) as there were but fifteen days between the commitment of *Overbury*, the diſplacing of *Waade*, the placing of *Helwiſſe*, the diſplacing of *Cary* the under-Keeper, the placing of *Weſton*, and the firſt Poiſon given two days after.

Then

Then when they had this poor Gentleman in the Tower cloſe Priſoner, where he could not eſcape nor ſtir, where he could not feed but by their Hands, where he could not ſpeak nor write but through their Trunks; then was the time to execute the laſt Act of this Tragedy.

Then muſt *Franklin* be purveyour of the Poiſons, and procure five, ſix, ſeven ſeveral Potions, to be ſure to hit his Complexion. Then muſt Mris *Turner* be the *Say-Miſtris* of the Poiſons to try upon poor Beaſts, what's preſent, and what works at diſtance of time! Then muſt *Weſton* be the Tormenter, and chaſe him with Poiſon after Poiſon, Poiſon in Salts, Poiſon in Meats, Poiſon in Sweetmeats, Poiſon in Medicines and Vomits, until at laſt his Body was almoſt come, by uſe of Poiſons, to the ſtate that *Mithridate*'s Body was by the uſe of Treacle and Preſervatives, that the force of the Poiſons were blunted upon him: *Weſton* confeſſing, when he was chid for not diſpatching him, that he had given him enough to poiſon twenty Men. *Laſtly*, Becauſe all this asked time, courſes were taken by *Somerſet*, both to divert all means of *Overbury*'s Delivery, and to entertain *Overbury* by continual Letters, partly of Hopes and Projects for his Delivery, and partly of

of other Fables and Negotiations; ſomewhat like ſome kind of Perſons (which I will not name) which keep Men in talk of Fortune-telling, when they have a fellonious meaning.

And this is the true Narrative of this Act of Impoiſonment, which I have ſummarily recited.

Now for the Diſtribution of the Proofs, there are four Heads of Proofs to prove you guilty (my Lord of *Somerſet*) of this Impoiſonment; whereof two are precedent to the Impriſonment, the third is preſent, and the fourth is following or ſubſequent: For it is in Proofs, as it is in Lights; there is a direct Light, and there is a reflexion of Light, or Back-Light.

The *firſt* Head or Proof thereof is, That there was a root of Bitterneſs, a mortal Malice or Hatred, mixed with deep and bottomleſs Fears, that you had towards Sir *Thomas Overbury*.

The *ſecond* is, That you were the principal Actor, and had your hand in all thoſe Acts, which did conduce to the Impoiſonment, and which gave opportunity and means to effect it; and without which the Impoiſonment could never have been, and which could ſerve or tend to no other end, but to the Impoiſonment.

The

The *third* is, That your hand was in the very Impoiſonment it ſelf, which is more than needs to be proved; that you did direct Poiſon, that you did deliver Poiſon, that you did continually hearken to the ſucceſs of the Impoiſonment, and that you ſpurred it on, and called for diſpatch, when you thought it lingred.

And *laſtly*, That you did all the things after the Impoiſonment, which may detect a guilty Conſcience for the ſmothering of it, and avoiding puniſhment for it, which can be but of three kinds. That you ſuppreſſed, as much as in you was, Teſtimony: That you did deface, and deſtroy, and clip, and miſdate all Writings that might give light to the Impoiſonment; and that you did fly to the Altar of Guiltineſs, which is a Pardon, and a Pardon of Murder, and a Pardon for your Self, and not for your Lady.

In this *(my Lord)* I convert my ſpeech to you, becauſe I would have you attend the Points of your Charge, and ſo of your Defence the better. And two of theſe Heads I have taken to my ſelf, and left the other two to the King's two Serjeants.

For the *firſt* main part, which is the mortal

mortal Hatred coupled with Fear, that was in my Lord of *Somerſet* towards *Overbury*, although he did palliate it with a great deal of hypocriſie and diſſimulation even to the end; I ſhall prove it (*my Lord Steward*, and you *my Lords and Peers*) manifeſtly, by matter both of Oath and Writing. The root of this Hatred was that that hath coſt many a Man's Life; that is, Fear of diſcovering Secrets. Secrets (I ſay) of a high and dangerous nature; wherein the courſe that I will hold ſhall be this.

Firſt; I will ſhew that ſuch a Breach and Malice was between *my Lord* and *Overbury*, and that it burſt forth into violent Menaces and Threats on both ſides.

Secondly; That theſe Secrets were not light, but of a high nature, for I will give you the Elevation of the Pole. They were ſuch as my Lord of *Somerſet* for his part had made a Vow, That *Overbury* ſhould neither live in Court nor Country. That he had likewiſe opened himſelf, and his own fears ſo far, that if *Overbury* ever came forth of the Tower, either *Overbury* or himſelf muſt die for it. And of *Overbury*'s part, he had threatned my Lord, That whether he did live or die, my *Lord*'s ſhame ſhould never die, but he would leave him the moſt odious Man of the World. And farther that

that my Lord was like enough to repent it, in the place where *Overbury* wrote, which was the Tower of *London*. He was a true Prophet in that: So here in the height of the Secrets.

Thirdly; I will ſhew you, that all the King's Buſineſs was by my Lord put into *Overbury*'s Hands: So as there is work enough for Secrets, whatſoever they were. And like Princes Confederates, they had their *Ciphers* and *Jargons*.

And *laſtly*; I will ſhew you that it is but a Toy to ſay that the Malice was only in reſpect he ſpake diſhonourably of the Lady; or for doubt of breaking the Marriage: For that *Overbury* was a Coadjutor to that Love, and the Lord of *Somerſet* was as deep in ſpeaking ill of the Lady, as *Overbury*. And again, it was too late for that Matter, for the Bargain of the Match was then made and paſt. And if it had been no more but to remove *Overbury* from diſturbing of the Match, it had been an eaſy matter to have banded over *Overbury* beyond Seas, for which they had a fair way; but that would not ſerve their turn.

And laſtly, *Periculum periculo vincitur*, to go ſo far as an Impoiſonment, muſt have a deeper malice than flaſhes: For the Cauſe muſt bear a proportion to the Effect.

For the next general Head of Proofs, which consists in Acts preparatory to the middle Acts, they are in eight several points of the Compass, as I may term it.

First; That there were devices and projects to dispatch *Overbury*, or to overthrow him, plotted between the Countess of *Somerset*, the Earl of *Somerset*, and the Earl of *Northampton*, before they fell upon the Impoisonment: For always before Men fix upon a course of Mischief, there be some rejections; but die he must one way or other.

Secondly; That my Lord of *Somerset* was principal Practicer (I must speak it) in a most perfidious manner, to set a Train or Trap for *Overbury* to get him into the Tower; without which they never durst have attempted the Impoisonment.

Thirdly; That the placing of the Lieutenant *Helwisse* one of the Impoisoners, and the displacing of *Waade*, was by the means of my Lord of *Somerset*.

Fourthly; That the placing of *Weston* the under-Keeper, who was the principal Impoisoner, and the displacing of *Cary*, and the doing of all this within fifteen days after *Overbury*'s Commitment, was by the means and countenance of my Lord of *Somerset*. And these two were the active Instru-

Inſtruments of the Impoiſonment: And this was a Buſineſs that the Ladies power could not reach unto.

Fifthly; That becauſe there muſt be a time for the Tragedy to be acted, and chiefly becauſe they would not have the Poiſons work upon the ſudden: And for that the ſtrength of *Overbury's* Nature, or the very cuſtom of receiving Poiſon into his Body, did overcome the Poiſons that they wrought not ſo faſt, therefore *Overbury* muſt be held in the Tower. And as my Lord of *Somerſet* got him into the Trap, ſo he kept him in, and abuſed him with continual hopes of Liberty; and diverted all the true and effectual means of his Liberty, and made light of his Sickneſs and Extremities.

Sixthly; That not only the Plot of getting *Overbury* into the Tower, and the devices to hold him and keep him there, but the ſtrange manner of his cloſe keeping (being in but for a Contempt) was by the device and means of my Lord of *Somerſet*, who denied his Father to ſee him, denied his Servants that offered to be ſhut up cloſe Priſoners with him, and in effect handled it ſo, that he was cloſe Priſoner to all his Friends, and open and expoſed to all his Enemies.

Seventhly, That the Advertiſement which my Lady received from time to time, from the *Lievtenant* or *Weſton*, touching *Overbury*'s ſtate of Body or Health, were ever ſent up to the Court, though it were in Progreſs, and that from my Lady: ſuch a thirſt and liſtening this Lord had to hear that he was diſpatched.

Laſtly, There was a continual Negotiation to ſet *Overbury*'s Head on work, that he ſhould make ſome recognition to clear the honour of the Lady; and that he ſhould become a good Inſtrument towards her and her Friends: All which was but entertainment: For *your Lordſhips* ſhall plainly ſee divers of my Lord of *Northampton*'s Letters (whoſe hand was deep in this Buſineſs) written (I muſt ſay it) in dark Words and Clauſes; That there was one thing pretended, and another intended; That there was a real Charge, and there was ſomewhat not real; a main drift and a diſſimulation. Nay further, there be ſome paſſages which the *Peers* in their wiſdom will diſcern to point directly at the Impoiſonment.

After this Inducement followed the Evidence it ſelf.

The

The Lord Bacon's *Letter to the Univerſity of* Cambridg.

Reſcriptum *Procuratoris Regis Primarii*, ad *Academiam Cantabrigienſem*, quando in Sanctius *Regis* Conſilium cooptatus fuit.

GRatæ mihi fuere Literæ veſtræ, atque Gratulationem veſtram ipſe mihi gratulor. Rem ipſam ita mihi Honori, & voluptati fore duco, ſi in hâc mente maneam, ut Publicis Utilitatibus, ſtudio indefeſſo, & perpetuis curis, & puro affectu, inſerviam. Inter partes autem Reipublicæ, nulla Animo meo charior eſt, quàm Academiæ & Literæ. Idque & vita mea anteacta declarat, & ſcripta. Itaque quicquid mihi acceſſerit, id etiam vobis acceſſiſſe exiſtimare poteſtis. Neque vero Patrocinium meum vobis ſublatum aut diminutum eſſe credere debetis. Nam & ea pars Patroni, quæ ad conſilium in cauſis exhibendum ſpectat, integra manet; Atque etiam (ſi quid gravius acciderit) ipſum perorandi Munus (licentiâ Regis obtentâ) relictam eſt; Quodque Juris Patrocinio deerit, id auctiore poteſtate

ſtate compenſabitur. Mihi in votis eſt, ut quemadmodum à privatorum & clientelarum negotiis, ad Gubernacula Reipublicæ *tranſlatus jam ſum; Ita & poſtrema Ætatis meæ pars (ſi vita ſuppetit) etiam à publicis curis ad otium & Literas devehi poſſit. Quinetiam ſæpius ſubit illa Cogitatio, ut etiam in tot & tantis Negotiis, tamen ſingulis annis aliquos dies apud vos deponam; Ut ex majore veſtrarum rerum notitiâ veſtris utilitatibus melius conſulere poſſim.*

5. Julij 1616. *Amicus veſter maximè*

Fidelis & Benevolus.

Fr. Bacon.

The

The ſame in Engliſh by the Publiſher.

The Anſwer of the Lord Bacon, *then* Attorney General, *to the* Univerſity *of* Cambridg, *when he was ſworn of the* Privy Council *to the* King.

YOur Letters were very acceptable to me; and I give *my ſelf* joy, upon *your* Congratulation. The thing it ſelf will (I ſuppoſe) conduce to my Honour and Satisfaction, if I remain in the mind I now am in; by unwearied ſtudy, and perpetual watchfulneſs, and pure affection, to promote the *Publick Good.* Now among the Parts of the *Common-wealth*, there are none dearer to me than the *Univerſities*, and *Learning.* And This, my *manner of Life* hitherto, and my *Writings*, do both declare. If therefore any good Fortune befalls me, you may look upon it as an acceſſion to your ſelves. Neither are you to believe, that *my Patronage* is either quite removed from you, or ſo much as diminiſhed. For, that part of an *Advocate* which concerneth the *giving of Counſel* in Cauſes, remaineth entire. Alſo (if any thing more weighty & urgent falleth out) the very Office of *Pleading* (the

King's leave being obtained) is ſtill allow'd me. And whatſoever ſhall be found wanting in my Juridical Patronage, will be compenſated by my more ample Authority. My wiſhes are, that as I am tranſlated from the Buſineſs of private Men, and particular Clients, to the Government of the Common-wealth; ſo the latter part of my Age (if my Life be continued to me) may, from the Publick Cares, be tranſlated to leiſure and ſtudy.

Alſo this thought comes often into my mind, amidſt ſo many Buſineſſes, and of ſuch moment, every year to lay aſide ſome days to think on *You*: That ſo, having the greater inſight into your Matters, I may the better conſult your Advantage.

July the 5*th* 1616.

Your moſt faithful and kind Friend,

Fr. Bacon.

Sir

Sir *Francis Bacon*'s *Letter* to *King James* touching the *Chancellors* Place.

It may pleaſe Your moſt Excellent Majeſty.

YOur worthy *Chancellour* * (I fear) goeth his laſt day. God hath hitherto uſed to weed out ſuch Servants as grew not fit for Your *Majeſty*. But now He hath gather'd to Himſelf one of the choicer Plants in Your *Majeſties Garden*. But Your *Majeſties* Service muſt not be mortal. * *Chanc.* Egerton.

Upon this heavy Accident, I pray your *Majeſty*, in all humbleneſs and ſincerity, to give me leave to uſe a few words. I muſt never forget when I moved your *Majeſty* for the *Attorney*'s *Place*, that it was your own ſole Act, and not my *Lord of Somerſet*'s; who, when he knew your *Majeſty* had reſolv'd it, thruſt himſelf into the Buſineſs to gain thanks. And therefore I have no reaſon to *pray to Saints*.

I ſhall now again make Oblation to your *Majeſty*; firſt of my Heart; then of my Service; thirdly, of my Place of *Attorney*; and fourthly, of my Place in the *Star-Chamber*.

I hope I may be acquitted of Preſumption,

tion, if I think of it; both becauſe my Father had the Place, which is ſome civil inducement to my deſire, (and I pray God your Majeſty may have twenty no worſe years than Queen *Elizabeth* had in her Model after my Father's placing) and chiefly becauſe the Chancellor's place, after it went to the Law, was ever conferred upon ſome of the Learned Counſel, and never upon a Judg. For *Audley* was raiſed from King's Serjeant; my *Father* from Attorney of the Wards; *Bromlie* from Sollicitor; *Puckering* from Queen's Serjeant; *Egerton* from Maſter of the Rolls, having newly left the Attorney's place.———

For my ſelf, I can only preſent your Majeſty with *Gloria in Obſequio*; yet I dare promiſe, that if I ſit in that Place, your Buſineſs ſhall not make ſuch ſhort turns upon you as it doth; But when a Direction is once given, it ſhall be purſued and performed: And your Majeſty ſhall only be troubled with the true Care of a King; which is to think *what* you would have done in chief; and not *how* for the Paſſages.

I do preſume alſo, in reſpect of my Father's Memory, and that I have been always gracious in the *Lower-Houſe*, I have ſome intereſt in the Gentlemen of *England*; and

and ſhall be able to do ſome good Effect in rectifying that Body of Parliament, which is *Cardo Rerum*. For, let me tell your Majeſty, That *that part* of the Chancellor's place, which is to judg in equity between Party and Party, that ſame *Regnum Judiciale* (which ſince my Father's time is but too much enlarged) concerneth your Majeſty leaſt, more than the acquitting of your Conſcience for Juſtice. But it is the *other Parts* of a *Moderator* amongſt your *Council*; of an *Overſeer* over your *Judges*; of a *Planter* of fit *Juſtices* and *Governors* in the Country, that importeth your Affairs, and theſe Times, moſt.

I will add likewiſe, that I hope, by my Care, the *Inventive Part* of your *Council* will be ſtrengthned; who, now commonly, do exerciſe rather their *Judgments* than their *Inventions*; and the *Inventive Part* cometh from Projectors, and Private Men; which cannot be ſo well: In which kind my *Lord of Salisbury* had a good Method.—

To conclude; If I were the Man I would be, I ſhould hope, that as your Majeſty of late hath won Hearts by Depreſſing, you ſhould in this loſe no Hearts by Advancing. For I ſee your People can better skill of *Concretum* than *Abſtractum*; and that the

the Waves of their Affection flow rather after Perſons than Things. So that Acts of this nature (if this were one) do more good than twenty Bills of Grace.

If God call my *Lord Chancellor*, the Warrants and Commiſſions which are requiſite for the taking of *the Seal*, and for working with it, and for reviving of Warrants under his Hand, which die with him, and the like, ſhall be in readineſs. And in this Time preſſeth more, becauſe it is the end of a Term, and almoſt the beginning of the Circuits; ſo that the *Seal* cannot ſtand ſtill. But this may be done as heretofore, by *Commiſſion*, till your *Majeſty* hath reſolved on an *Officer*. *God* ever preſerve your *Majeſty*.

Your Majeſties moſt

humble Subject, and

bounden Servant,

F. Bacon.

A Letter written * *by the Lord* Bacon *to King* James, *for Relief of his Eſtate.*

* *About a year and half after his Retirement.*

May it pleaſe your moſt Excellent Majeſty.

IN the midſt of my miſery, which is rather aſſwaged by Remembrance than by Hope; my chiefeſt worldly comfort is, to think, That ſince the time I had the firſt Vote of the Commons Houſe of Parliament for Commiſſioner of the Union, until the time that I was this laſt Parliament, choſen by both Houſes for their Meſſenger to your Majeſty in the Petition of Religion, (which two were my firſt and laſt Services) I was ever more ſo happy as to have my poor Services graciouſly accepted by your Majeſty, and likewiſe not to have had any of them miſcarry in my Hands. Neither of which points I can any ways take to my ſelf, but aſcribe the former to your Majeſtie's Goodneſs, and the latter to your prudent Directions; which I was ever careful to have and keep. For as I have often ſaid to your Majeſty, I was towards you but as a Bucket, and a Ciſtern, to draw forth and conſerve, your ſelf was the Fountain. Unto

Unto this comfort of nineteen years proſperity, there ſucceded a comfort even in my greateſt adverſity, ſomewhat of the ſame nature; which is, That in thoſe offences wherewith I was charged, there was not any one that had ſpecial relation to your Majeſty, or any your particular Commandments. For as, towards Almighty God, there are Offences againſt the firſt and ſecond Table, and yet all againſt God. So with the Servants of Kings, there are Offences more immediate againſt the Sovereign: Although all Offences againſt Law are alſo againſt the King. Unto which Comfort there is added this Circumſtance, That as my Faults were not againſt your Majeſty, otherwiſe than as all Faults are; ſo my Fall was not your Majeſties Act, otherwiſe than as all Acts of Juſtice are yours. This I write not to inſinuate with your Majeſty, but as a moſt humble Appeal to your Majeſties gracious remembrance, how honeſt and direct you have ever found me in your Service; whereby I have an aſſured belief, that there is in your Majeſties own Princely Thoughts, a great deal of ſerenity and clearneſs to me your Majeſties now proſtrate and caſt-down Servant.

Neither (my moſt gracious Sovereign) do

do I by this mention of my Services, lay claim to your Princely Grace and Bounty, though the priviledg of Calamity doth bear that form of Petition. I know well, had they been much more, they had been but my bounden Duty. Nay, I muſt alſo confeſs, that they were from time to time, far above my merit, over and ſuper-rewarded by your Majeſties Benefits which you heaped upon me. Your Majeſty was and is that Maſter to me, that raiſed and advanced me nine times; thrice in Dignity, and ſix times in Office. The places indeed were the painfulleſt of all your Services; But then they had both Honour and Profits: And the then Profits might have maintained my now Honour, if I had been wiſe. Neither was your Majeſties immediate liberality wanting towards me in ſome Gifts, if I may hold them. All this I do moſt thankfully acknowledg, and do herewith conclude, That for any thing ariſing from my ſelf to move your Eye of pity towards me, there is much more in my preſent Miſery, than in my paſt Services; ſave that the ſame your Majeſties Goodneſs, that may give relief to the one, may give value to the other.

And indeed, if it may pleaſe your Majeſty, this Theme of my Miſery is ſo plentiful, as it

it need not be coupled with any thing elſe. I have been ſome Body by your Majeſties ſingular and undeſerved favour, even the prime Officer of your Kingdom. Your Majeſties Arm hath been over mine in Council, when you preſided at the Table; ſo near I was: I have born your Majeſties Image in Metal, much more in Heart: I was never in nineteen years Service chidden by your Majeſty, but contrariwiſe often over-joyed, when your Majeſty would ſometimes ſay, I was a good Husband for you, though none for my ſelf: ſometimes, That I had a way to deal in Buſineſs *ſuavibus modis*, which was the way which was moſt according to your own Heart: And other moſt gracious ſpeeches of Affection and Truſt, which I feed on to this day. But why ſhould I ſpeak of theſe things which are now vaniſhed, but only the better to expreſs the Downfal?

For now it is thus with me: I am a year and an half old in Miſery; though I muſt ever acknowledg, not without ſome mixture of your Majeſties Grace and Mercy; For I do not think it poſſible, that any you once loved ſhould be totally miſerable. Mine own Means, through mine own Improvidence are poor and weak, little better than my Father left me. The poor

Things

Things which I have had from your Majeſty, are either in Queſtion, or at Courteſy. My Dignities remain Marks of your Favour, but Burdens of my preſent Fortune. The poor Remnants which I had of my former Fortunes in Plate or Jewels, I have ſpread upon poor Men unto whom I owed, ſcarce leaving my ſelf a convenient Subſiſtence. So as to conclude, I muſt pour out my Miſery before your Majeſty, ſo far as to ſay, *Si deſeris tu, perimus.*

But as I can offer to your Majeſties compaſſion little ariſing from my ſelf to move you, except it be my extream Miſery, which I have truly laid open; ſo looking up to your Majeſty's own ſelf, I ſhould think I committed *Cain*'s fault if I ſhould deſpair. Your Majeſty is a King, whoſe Heart is as unſcrutable for ſecret motions of Goodneſs, as for depth of Wiſdom. You are, Creator-like, *Factive*, and not *Deſtructive*. You are the Prince, in whom hath been ever noted an averſation againſt any thing that ſavoured of an hard Heart; as, on the other ſide, your Princely Eye was wont to meet with any motion that was made on the relieving part. Therefore as one that hath had the happineſs to know your Majeſty near hand, I have (moſt Gracious Sovereign) Faith enough for a Miracle,

much more for a Grace, that your Majeſty will not ſuffer your poor Creature to be utterly defaced, nor blot that Name quite out of your Book, upon which your Sacred Hand hath been ſo oft for new Ornaments and Additions.

Unto this degree of compaſſion, I hope God above, (of whoſe Mercy towards me, both in my Proſperity and Adverſity I have had great Teſtimonies and Pledges, though mine own manifold and wretched unthankfulneſſes might have averted them) will diſpoſe your Princely Heart, already prepared to all Piety. And why ſhould I not think, but that *thrice Noble Prince*, who would have pulled me out of the Fire of a Sentence, will help to pull me (if I may uſe that homely phraſe) out of the Mire of an abject and ſordid condition in my laſt days: And that *excellent Favorite* of yours, (the goodneſs of whoſe Nature contendeth with the greatneſs of his Fortune; and who counteth it a Prize, a ſecond Prize, to be a good Friend, after that Prize which he carrieth to be a good Servant) will kiſs your Hands with joy for any Work of Piety you ſhall do for me. And as all commiſerable Perſons (eſpecially ſuch as find their Hearts void of all malice) are apt to think that all Men pity them; I aſſure my

my ſelf that the Lords of your Council, who out of their Wiſdom and Nobleneſs, cannot but be ſenſible of humane Events, will in this way which I go for the Relief of my Eſtate, further and advance your Majeſty's Goodneſs towards me: For there is, as I conceive, a kind of Fraternity between Great Men that are, and thoſe that have been, being but the ſeveral Tenſes of one Verb. Nay, I do further preſume, that both Houſes of Parliament will love their Juſtice the better, if it end not in my ruin. For I have been often told, by many of my Lords, as it were in excuſing the ſeverity of the Sentence, that they knew they left me in good Hands. And your Majeſty knoweth well, I have been all my life long acceptable to thoſe Aſſemblies, not by flattery, but by moderation, and by honeſt expreſſing of a deſire to have all things go fairly and well.

But if it may pleaſe your Majeſty, (for Saints I ſhall give them Reverence, but no Adoration; my Addreſs is to your Majeſty the Fountain of Goodneſs) your Majeſty ſhall, by the Grace of God, not feel that in Gift, which I ſhall extreamly feel in Help: For my Deſires are moderate, and my Courſes meaſured to a Life orderly and reſerved, hoping ſtill to do your Majeſty

honour in my way. Only I moſt humbly beſeech your Majeſty, to give me leave to conclude with thoſe words which Neceſſity ſpeaketh: Help me, (dear Sovereign Lord and Maſter) and pity me ſo far, as I that have born a Bag, be not now in my Age forced in effect to bear a Wallet; nor I that deſire to live to ſtudy, may not be driven to ſtudy to live. I moſt humbly crave pardon of a long Letter, after a long ſilence. God of Heaven ever bleſs, preſerve, and proſper your Majeſty.

Your Majeſties poor

ancient Servant

and Beadſman,

Fr. St. *Alb.*

Certain

Certain Apothegms of the Lord Bacon's, *hitherto unpubliſhed.*

1. PLutarch ſaid well, It is otherwiſe in a Common-wealth of *Men* than of *Bees*. The Hive of a City or Kingdom is in beſt condition, when there is leaſt of noiſe or Buzze in it.

2. The ſame *Plutarch* ſaid, of Men of weak Abilities ſet in Great Place, that they were *like little Statues* ſet on *great Baſes*, made to appear the leſs by their Advancement.

3. He ſaid again; Good *Fame* is like *Fire*. When you have kindled it, you may eaſily preſerve it; but if once you extinguiſh it, you will not eaſily kindle it again; at leaſt, not make it burn as bright as it did.

4. The Anſwer of *Apollonius* to *Veſpaſian*, is full of excellent * Inſtruction: *Veſpaſian* asked him, *What was* Nero's *overthrow?* He anſwered, Nero *could touch and tune the Harp well; but in Government, ſometimes he uſed to wind the Pins too high, ſometimes to let them down too low.* And certain it is, that nothing deſtroyeth Au-

**This Apothegm is alſo found in his Eſſay of Empire, p. 107*

thority ſo much as the unequal and untimely enterchange of Power *preſſed* too far, and *relaxed* too much.

5. Queen *Elizabeth* ſeeing Sir *Edward*— in her Garden, look'd out at her Window, and asked him in *Italian*, *What does a Man think of when he thinks of nothing?* Sir *Edward* (who had not had the effect of ſome of the Queen's Grants ſo ſoon as he had hop'd and deſir'd) pauſed a little, and then made anſwer, *Madam*, *He thinks of a Woman's Promiſe.* The *Queen* ſhrunk in her Head, but was heard to ſay, *Well*, *Sir* Edward, *I muſt not confute you. Anger makes dull Men witty, but it keeps them poor.*

6. When any Great Officer, Eccleſiaſtical or Civil, was to be made, the *Queen* would enquire after the Piety, Integrity, Learning of the Man. And when ſhe was ſatisfied in theſe Qualifications, ſhe would conſider of his Perſonage. And upon ſuch an Occaſion ſhe pleas'd once to ſay to me, *Bacon*, How can the *Magiſtrate* maintain his Authority when the *Man* is deſpis'd?

7. In *Eighty Eight*, when the *Queen* went from *Temple-Bar* along *Fleetſtreet*, the Lawyers were rank'd on one ſide, and the Companies of the City on the other; ſaid Maſter *Bacon* to a Lawyer that ſtood next him, do

do but obſerve the Courtiers. If they bow firſt to the Citizens, they are in Debt; if firſt to us, they are in Law.

8. King *James* was wont to be very earneſt with the Country Gentlemen to go from *London* to their Country Houſes. And ſometimes he would ſay *thus* to them; Gentlemen, at *London* you are *like Ships in a Sea*, which ſhow like nothing; but in your Country Villages, you are like *Ships in a River*, which look like great things.

9. Soon after the death of a great Officer, who was judged no advancer of the King's Matters, the King ſaid to his Sollicitor *Bacon*, who was his Kinſman; Now tell me truly, what ſay you of your Couſin that is gone? Mr. *Bacon* anſwered, Sir, ſince your Majeſty doth charge me, I'le e'ne deal plainly with you, and give you ſuch a character of him, as if I were to write his Story. I do think he was no fit Counſellor to make your Affairs better; but yet he was fit to have kept them from growing worſe. The King ſaid, *On my So'l, Man, in the firſt thou ſpeakeſt like a True Man, and in the latter like a Kinſman.*

10. King *James*, as he was a Prince of great Judgment, ſo he was a Prince of a marvellous pleaſant humour; and there now come

into my mind two inſtances of it.

As he was going through *Luſen* by *Greenwich*, he ask'd what Town it was? they ſaid, *Luſen*. He ask'd a good while after, What Town is this we are now in? They ſaid, ſtill 'twas *Luſen*. *On my So'l*, ſaid the King, *I will be King of* Luſen.

11. In ſome other of his Progreſſes, he ask'd how far 'twas to a Town whoſe name I have forgotten; they ſaid, *Six miles*. Half an hour after he ask'd again; one ſaid, *Six miles and an half:* The King alighted out of his Coach, and crept under the Shoulder of his Led Horſe. And when ſome ask'd his Majeſty what he meant; *I muſt ſtalk*, ſaid he, *for yonder Town is ſhie and flies me.*

12. Count *Gondomar* ſent a Complement to my Lord St. *Albans*, wiſhing him *a good Eaſter*. My Lord thank'd the Meſſenger, and ſaid, He could not at preſent requite the *Count* better, than in returning him the like; *That he wiſhed his Lordſhip a good Paſſover.*

13. My Lord Chancellor *Elſmere*, when he had read a Petition which he diſlik'd, would ſay; *What! you would have my hand to this now?* And the Party anſwering, yes; He would ſay further; *Well, ſo you ſhall. Nay, you ſhall have both my hands to't.* And

ſo

ſo would, *with both his hands*, tear it in pieces.

14. I knew a * *Wiſe Man*, that had it for a by-word, when he ſaw Men haſten to a Concluſion; *Stay a little that we may make an end the ſooner.*

* *See this alſo in his Eſſay of Diſpatch, p.* 143.

15. Sir *Francis Bacon* was wont to ſay of an angry Man who ſuppreſſed his Paſſion, That *he thought worſe than he ſpake:* and of an angry Man that would chide, That *he ſpoke worſe than he thought.*

16. He was wont alſo to ſay, That Power in an ill Man, was like the *Power of a black Witch*; *He could do hurt, but no good with it.* And he would add, That *the Magicians could turn Water into Blood, but could not turn the Blood again to Water.*

17. When Mr. Attourney *Cook*, in the Exchequer, gave high words to Sr. *Francis Bacon*, and ſtood much upon his higher Place; Sir *Francis* ſaid to him, *Mr. Attourney! The leſs you ſpeak of your own greatneſs, the more I ſhall think of it; and the more, the leſs.*

18. Sir *Francis Bacon* coming into the Earl of *Arundel*'s Garden, where there were a great number of Ancient Statues of naked Men and Women, made a ſtand, and as aſtoniſh'd, cryed out, *The Reſurrection.*

19. Sir *Francis Bacon* (who was always for

for moderate Counſels) when one was ſpeaking of ſuch a Reformation of the Church of *England*, as would in effect make it no Church; ſaid thus to him, Sir, The Subject we talk of is the Eye of *England*: And *if there be a ſpeck or two in the Eye, we endeavour to take them off; but he were a ſtrange Oculiſt who would pull out the Eye.*

20. The ſame Sir *Francis Bacon* was wont to ſay, That thoſe who left uſeful Studies for uſeleſs Scholaſtic Speculations, were like the *Olympic Gamſters, who abſtain'd from neceſſary Labours, that they might be fit for ſuch as were not ſo.*

21. He likewiſe often uſed this Compariſon. **The Empirical Philoſophers* are like *to Piſmires*; they only lay up and uſe their Store. *The Rationaliſts* are like *to Spiders*; they ſpin all out of their own Bowels. But give me a Philoſopher, who *like the Bee*, hath a middle faculty, *gathering from abroad, but digeſting that which is gathered by his own virtue.*

* *See the Subſtance of this in* Nov. Org. Ed. Lugd. Bat. *p.* 105. & inter Cogitata & viſa. *p.* 53.

22. *The Lord St. Alban*, who was not overhaſty to raiſe *Theories*, but proceeded ſlowly by Experiments, was wont to ſay to ſome Philoſophers who would not go his Pace; *Gentlemen!* Nature *is a Labyrinth, in which the very haſt you move with will make you loſe your way.*

23. The

23. The ſame Lord when he ſpoke of the *Dutchmen*, uſed to ſay, That we could not abandon them for *our ſafety*, nor keep them for *our profit*. And ſometimes he would expreſs the ſame ſenſe on this manner; *We hold the Belgic Lion by the Ears.*

24. The ſame Lord, when a Gentleman ſeem'd not much to approve of his Liberality to his Retinue, ſaid to him; Sir, *I am all of a Piece; If the Head be lifted up, the inferiour parts of the Body muſt too.*

25. The Lord *Bacon* was wont to commend the Advice of the plain old Man at *Buxton* that ſold Beeſoms; A proud lazy young Fellow came to him for a Beeſom upon Truſt; to whom the *Old Man* ſaid; Friend! haſt thou no Mony? borrow of thy Back, and borrow of thy Belly; they'l ne're ask thee again, I ſhall be dunning thee every day.

26. *Solon* * ſaid well to *Cræſus*, (when in oſtentation he ſhewed him his Gold) *Sir, if any other come that has better Iron than you, he will be maſter of all this Gold.*

* *See this in his Eſſay of the true Greatneſs of Kingdoms.* p. 171.

27. *Jack Weeks* ſaid of a great Man (juſt then dead) who pretended to ſome Religion, but was none of the beſt livers; *Well, I hope he is in Heaven. Every Man thinks as he wiſhes; but if he be in Heaven, 'twere pity it were known.*

Ornamenta

Ornamenta Rationalia.

A ſupply (by the Publiſher) of certain weighty and elegant *Sentences*, ſome made, others collected, *by the Lord Bacon*; and by him put under the above-ſaid Title; and at preſent not to be found.

A Collection of Sentences out of the Mimi of Publius; *Engliſhed by the Publiſher.*

1. *ALeator, quantò in Arte eſt melior, tantò eſt nequior.*

A Gamſter, the greater Maſter he is in his Art, the worſe Man he is.

2. *Arcum, intenſio frangit; Animum, remiſſio.*

Much bending breaks the Bow; much unbending, the Mind.

3. *Bis vincit, quì ſe vincit in Victoriâ.*

He conquers twice, who upon Victory overcomes himſelf.

4. *Cùm*

4. *Cùm vitia proſint, peccat, Qui rectè facit.*

If Vices were upon the whole matter profitable, the virtuous Man would be the ſinner.

5. *Benè dormit, qui non ſentit, quòd malè dormiat.*

He ſleeps well, who feels not that he ſleeps ill.

6. *Deliberare utilia, mora eſt tutiſſima.*

To deliberate about uſeful things, is the ſafeſt delay.

7. *Dolor decreſcit, ubi quò creſcat non habet.*

The flood of Grief decreaſeth, when it can ſwell no higher.

8. *Etiam Innocentes cogit mentiri dolor.*

Pain makes even the Innocent Man a Lyar.

9. *Etiam celeritas in deſiderio, mora eſt.*

Even in deſire, ſwiftneſs it ſelf is delay.

10. *Etiam capillus unus habet umbram ſuam.*

The ſmalleſt Hair caſts a ſhadow.

11. *Fidem qui perdit, quò ſe ſervat in reliquum?*

He that has loſt his Faith, what has he left to live on?

12. *Formoſa Facies muta commendatio eſt.*

A beautiful Face is a ſilent commendation.

13. *Fortuna*

13. *Fortuna nimium quem fovet, Stultum facit.*

Fortune makes him a Fool, whom ſhe makes her Darling.

14. *Fortuna obeſſe nulli contenta eſt ſemel.*

Fortune is not content to do a Man but one ill turn.

15. *Facit gratum Fortuna, quam nemo videt.*

The Fortune which no Body ſees, makes a Man happy and unenvied.

16. *Heu! quàm miſerum eſt ab illo lædi, de quo non poſſis queri.*

O! what a miſerable thing 'tis to be hurt by ſuch a one of whom 'tis in vain to complain.

17. *Homo toties moritur quoties amittit ſuos.*

A Man dies as often as he loſes his Friends.

18. *Hæredis fletus, ſub perſonâ riſus eſt.*

The Tears of an Heir are laughter under a Vizard.

19. *Jucundum nihil eſt, niſi quod reficit varietas.*

Nothing is pleaſant, to which variety do's not give a reliſh.

20. *Invidiam ferre, aut fortis, aut fœlix poteſt.*

He may bear envy, who is either courageous or happy.

21. *In*

21. *In malis ſperare bonum, niſi innocens, nemo poteſt.*

None but a virtuous Man can hope well in ill circumſtances.

22. *In vindicando, criminoſa eſt celeritas.*

In taking revenge, the very haſte we make is criminal.

23. *In calamitoſo riſus etiam injuria eſt.*

When Men are in calamity, if we do but laugh we offend.

24. *Improbè Neptunum accuſat, qui iterum Naufragium facit.*

He accuſeth *Neptune* unjuſtly, who makes Shipwrack a ſecond time.

25. *Multis minatur, qui uni facit injuriam.*

He that injures one, threatens an hundred.

26. *Mora omnis ingrata eſt, ſed facit ſapientiam.*

All delay is ungrateful, but we are not wiſe without it.

27. *Mori eſt fœlicis antequam Mortem invocet.*

Happy he who dies e're he calls for Death to take him away.

28. *Malus ubi bonum ſe ſimulat, tunc eſt peſſimus.*

An ill Man is always ill; but he is then worſt

worſt of all when he pretends to be a Saint.

29. *Magno cum periculo cuſtoditur, quod multis placet.*

Lock and Key will ſcarce keep that ſecure, which pleaſes every body.

30. *Malè vivunt qui ſe ſemper victuros putant.*

They think ill who think of living always.

31. *Malè ſecum agit Æger, Medicum qui hæredem facit.*

That ſick Man do's ill for himſelf, who makes his Phyſician his Heir.

32. *Multos timere debet, quem multi timent.*

He of whom many are afraid, ought himſelf to fear many.

33. *Nulla tam bona eſt Fortuna, de quâ nil poſſis queri.*

There's no Fortune ſo good but it bates an Ace.

34. *Pars beneficii eſt, quod petitur, ſi bene neges.*

'Tis part of the Gift, if you deny *gentilely* what is asked of you.

35. *Timidus vocat ſe cautum, parcum ſordidus.*

The *Coward* calls himſelf a *wary* Man; and the *Miſer* ſays he is *frugal.*

36. *O Vita! miſero longa, fœlici brevis.*
O Life! an Age to him that is in miſery, and to him that is happy, a moment.

A Collection of Sentences out of ſome of the Writings of the Lord Bacon.

1. IT is a ſtrange deſire which Men have, to ſeek Power and loſe Liberty.

2. Children increaſe the cares of Life; but they mitigate the remembrance of Death.

3. Round dealing is the honour of Man's Nature; and a mixture of falſhood is like *allay* in Gold and Silver, which may make the Metal work the better, but it embaſeth it.

4. Death openeth the Gate to good Fame, and extinguiſheth Envy.

5. Schiſm, in the Spiritual Body of the Church, is a greater ſcandal than a corruption in Manners: As, in the natural Body, a Wound or Solution of Continuity, is worſe than a corrupt Humour.

6. Revenge is a kind of *wild Juſtice*, which the more a Man's Nature *runs*

to, the more ought Law to *weed* it out.

7. He that ſtudieth Revenge, keepeth his own Wounds green.

8. Revengeful Perſons live and die like Witches. Their life is miſchievous, and their end is unfortunate.

9. It was an high Speech of *Seneca*, (after the manner of the *Stoic's*) *That the good Things which belong to Proſperity, are to be wiſh'd; but the good things which belong to Adverſity, are to be admir'd.*

10. He that cannot ſee well, let him go ſoftly.

11. If a Man be thought *ſecret*, it inviteth *diſcovery:* as the more *cloſe* Air ſucketh in the more *open*.

12. Keep your *Authority* wholly from your Children, not ſo your *Purſe*.

13. Men of Noble Birth are noted to be envious towards new Men when they riſe. For the diſtance is alter'd; and it is like a deceit of the Eye, that when others come on, they think themſelves go back.

14. That Envy is moſt malignant which is like *Cain's*, who envyed his Brother, becauſe his Sacrifice was better accepted, when there was no body but *God* to look on.

15. The lovers of Great Place are impatient of Privateneſs, even in Age which requires

requires the Shadow: like old *Townſmen* that will be ſtill *ſitting at their Street-Door*, though there they offer Age to ſcorn.

16. In Evil, the beſt condition is, not to *will*; the next, not to *can*.

17. In great Place, ask counſel of both Times: of the *Ancient Time*, what is *beſt*; and of the *latter Time*, what is *fitteſt*.

18. As in Nature things move more *violently* to their *Place*, and *calmly* in their *Place*: So Virtue in Ambition is *violent*; in Authority, ſetled and calm.

19. *Boldneſs* in civil Buſineſs, is like *Pronuntiation* in the Orator of *Demoſthenes*; the firſt, ſecond, and third thing.

20. *Boldneſs is blind*: wherefore 'tis ill in *Counſel*, but good in *Execution*. For in Counſel it is good to *ſee dangers*, in Execution *not to ſee them*, except they be very great.

21. Without *good Nature*, Man is but a better kind of *Vermin*.

22. God never wrought Miracle to convince *Atheiſm*, becauſe his ordinary Works convince it.

23. The great *Atheiſts* indeed are *Hypocrites*, who are always handling Holy Things, but without feeling; ſo as they muſt needs be cauteriz'd in the end.

24. The Maſter of *Superſtition* is the

People. And in all Superſtition, wiſe Men follow Fools.

25. In removing *Superſtitions*, care would be had that (as it fareth in ill Purgings) *the good be not taken away with the bad*, which commonly is done, when the *People* is the *Phyſician*.

26. He that goeth into a Country before he hath ſome entrance into the Language, goeth to *School*, and not to *travel*.

27. It is a miſerable ſtate of mind (and yet it is commonly the caſe of Kings) *to have few things to deſire, and many things to fear*.

28. Depreſſion of the Nobility may make a King more *abſolute*, but leſs *ſafe*.

29. All Precepts concerning Kings, are, in effect, comprehended in theſe Remembrances; *Remember thou art a Man*; *Remember thou art God's Vicegerent*. The one bridleth their *Power*, and the other their *Will*.

30. Things will have their *firſt* or *ſecond* agitation. If they be not toſſed upon the *Arguments of Counſel*, they will be toſſed upon the *Waves of Fortune*.

31. The true compoſition of a Counſellor, is rather to be skill'd in his Maſters *Buſineſs* than his Nature; for then he is like to *adviſe him*, and not to *feed* his humour.

32. Private

32. Private Opinion is more *free*, but Opinion before others is more *reverend*.

33. *Fortune* is like a *Market*, where many times if you ſtay a little the *price will fall*.

34. Fortune ſometimes turneth the *handle of the Bottle*, which is eaſie to be taken hold of; and after the *belly*, which is hard to graſp.

35. Generally it is good to commit the beginning of all great Actions, to *Argus* with an *hundred Eyes*; and the ends of them to *Briareus* with an *hundred hands*; *firſt to watch, and then to ſpeed*.

36. There's great difference betwixt a *cunning Man* and a *wiſe Man*. There be that can pack the Cards, who yet can't play well; they are good in *Canvaſſes* and *Factions*, and yet otherwiſe mean Men.

37. Extreme ſelf-lovers will ſet a Man's *Houſe on fire*, tho it were but to *roaſt their Eggs*.

38. New Things, like Strangers, are *more admir'd*, and *leſs favour'd*.

39. It were good that Men in their Innovations, would follow the Example of Time it ſelf, which indeed innovateth *greatly*, but *quietly*; and by degrees ſcarce to be perceived.

40. They that reverence too much *old*

Time, are but a ſcorn to *the New*.

41. The *Spaniards* and *Spartans* have been noted to be of ſmall diſpatch. *Mi venga la muerte de Spagna*; let my death come from *Spain*, for then it will be ſure to be long a coming.

42. You had better take, for Buſineſs, a Man ſomewhat *abſurd*, than *overformal*.

43. Thoſe who want Friends to whom to open their Griefs, are Cannibals of their own Hearts.

44. Number it ſelf importeth not much in Armies, where the People are of weak courage. For (as *Virgil* ſays) *it never troubles a Wolf how many the Sheep be*.

45. Let States, that aim at Greatneſs, take heed how their Nobility and Gentry multiply too faſt. In *Coppice Woods*, if you leave your *Staddles* too *thick*, you ſhall never have clean *Underwood*, but *Shrubs and Buſhes*.

46. A Civil War is like the *heat of a Feaver*; but a Forreign War is like the *heat of Exerciſe*, and ſerveth to keep the Body in health.

47. *Suſpicions* among thoughts, are like *Bats* among Birds, They ever *fly by twilight*.

48. Baſe Natures, if they find themſelves once ſuſpected, will never be true.

49. Men

49. Men ought to find the difference between *ſaltneſs* and *bitterneſs*. Certainly he that hath a Satyrical Vein, as he maketh others afraid of his Wit, ſo he had need be afraid of others Memory.

50. *Diſcretion* in Speech is more than Eloquence.

51. Men ſeem neither well to underſtand their *Riches*, nor their *Strength*: of the former they believe *greater things* than they ſhould, and of the latter *much leſs*. And from hence certain fatal Pillars have bounded the progreſs of Learning.

52. *Riches* are the *Baggage* of Vertue; they can't be ſpar'd, nor left behind, but they hinder the *march*.

53. Great *Riches* have *ſold* more Men than ever they have *bought out*.

54. *Riches have Wings*; and ſometimes they fly away of themſelves, and ſometimes they muſt be ſet flying to bring in more.

55. He that defers his Charity 'till he is dead, is (if a Man weighs it rightly) rather liberal of another Man's, than of his own.

56. *Ambition* is like *Choler*; if it can move, it makes Men *active*; if it be ſtop'd, it becomes aduſt, and makes Men *melancholy*.

57. To take a Souldier without Ambition, is to pull off his Spurs.

58. Some ambitious Men ſeem as Skreens to Princes in matters of *Danger* and *Envy*. For no Man will take ſuch parts, except he be like the *Seeld Dove*, that mounts and mounts becauſe he cannot ſee about him.

59. Princes and States ſhould chuſe ſuch Miniſters as are more ſenſible of *Duty* than *Riſing*; and ſhould diſcern a *buſy Nature* from a *willing Mind*.

60. A Man's Nature *runs* either to *Herbs* or Weeds; Therefore let him ſeaſonably water the one, and deſtroy the other.

61. If a Man look ſharply and attentively, he ſhall ſee *Fortune*; for though ſhe be *blind*, ſhe is not *inviſible*.

62. *Uſury* bringeth the Treaſure of a Realm or State into few hands: For the Uſurer being at certainties, and others at uncertainties; at the end of the Game, *moſt of the Mony will be in the Box*.

63. Beauty is beſt in a Body that hath rather *dignity of Preſence*, than *beauty of Aſpect*. The beautiful prove accompliſh'd, but not of great Spirit; and ſtudy, for the moſt part, rather *Behaviour* than *Vertue*.

64. The beſt part of Beauty, is that which a Picture cannot expreſs.

65. He who builds *a fair Houſe* upon an *ill* Seat, commits himſelf to *Priſon*.

66. If you will work on any Man, you muſt

muſt either know his *Nature* and Faſhions, and ſo *lead him*; or his *Ends*, and ſo *perſwade* him; or his weakneſſes and diſadvantages, and ſo awe him; or thoſe that have intereſt in him, and ſo govern him.

67. Coſtly Followers (among whom we may reckon thoſe who are importunate in Suits) are not to be liked; leſt while a Man maketh his Train longer, he maketh his Wings ſhorter.

68. Fame is like a River that beareth up things light and ſwollen, and drowns things weighty and ſolid.

69. *Seneca* ſaith well, That *Anger is like Rain, which breaks it ſelf upon that it falls.*

70. Excuſations, Ceſſions, Modeſty it ſelf well govern'd, are but Arts of Oſtentation.

71. High Treaſon is not written in Ice; that when the *Body* relenteth, the *Impreſſion* ſhould go away.

72. The beſt Governments are always ſubject to be like the faireſt *Cryſtals*; wherein every *Iſicle* or *Grain* is ſeen; which, in a fouler Stone is never perceiv'd.

73. Hollow Church Papiſts are like the *Roots* of *Nettles*, which themſelves ſting not; but yet they bear all the ſtinging Leaves.

Baconiana Phyſiologica.

Or, Certain

REMAINS

OF

Sir Francis Bacon,

Baron of *Verulam*, and Viſcount of St. *Alban*.

IN

ARGUMENTS

Appertaining to

Natural Philoſophy.

LONDON,

Printed for *R. C.* at the Roſe and Crown in St. *Paul's* Church-yard. 1679.

THE

Lord Bacon's

Phyſiological Remains.

Fragmentum Libri *Verulamiani* cui Titulus *Abecedarium Naturæ.*

CUm tam multa producantur à Terrâ & Aquis, tam multa pertranſeant Aerem, & ab eo excipiantur, tam multa mutentur, & ſolvantur ab Igne, minus perſpicuæ forent Inquiſitiones cæteræ, niſi Naturâ Maſſarum iſtarum quæ toties occurrunt bene cognitâ, & explicatâ. His adjungimus Inquiſitiones de Cœleſtibus & Meteoricis, cum & ipſæ ſint Maſſæ Majores, & ex Catholicis.

Maſſ.

Maſſ. Maj.
Inquiſitio ſexageſima ſeptima.
Triplex Tau, *ſive de Terrâ.*

Maſſ. Maj.
Inquiſitio ſexageſima octava,
Triplex Upſilon, *ſive de Aquâ.*

Maſſ. Maj.
Inquiſitio ſexageſima nona.
Triplex Pſy, *ſive de Aere.*

Maſſ. Maj.
Inquiſitio ſeptuageſima.
Triplex Chy, *ſive de Igne.*

Maſſ. Maj.
Inquiſitio ſeptuageſima prima.
Triplex Pſi, *ſive de Cœleſtibus.*

Maſſ. Maj.
Inquiſitio ſeptuageſima ſecunda.
Triplex Omega, *ſive de Meteoricis.*

Conditiones

Conditiones Entium.

Superſunt ad inquirendum in Abecedario Conditiones Entium, quæ videntur eſſe tanquam Tranſcendentia, & parùm ſtringunt de Corpore Naturæ, tamen eo, quo utimur, inquirendi modo, haud parum afferent Illuſtrationis ad reliqua. Primò igitur, cum optimè obſervatum fuerit à Democrito *Naturam rerum eſſe copiâ Materiæ, & Individuorum varietate amplam, atq; (ut ille vult) infinitam; Coitionibus verò, & ſpeciebus in tantum finitam, ut etiam anguſta, & tanquam paupercula, videri poſſit. Quandoquidem tam paucæ inveniantur ſpecies, quæ ſint aut eſſe poſſint, ut exercitum millenarium vix conficiant: Cumque Negativa Affirmativis ſubjuncta, ad informationem Intellectus plurimum valeant; conſtituenda eſt Inquiſitio de Ente, & non Ente. Ea ordine eſt ſeptuageſima tertia, & quadruplex* Alpha *numeratur.*

Cond. Ent.

Quadruplex Alpha; *ſive de Ente & non Ente.*

Ad Poſſibile & Impoſſibile, nil aliud eſt, quàm Potentiale ad Ens, aut non Potentiale ad

ad Ens. De eo Inquisitio septuagesima quarta consicitur; quæ quadruplex Beta *numeratur.*

Cond. Ent.

Quadruplex Beta; *sive de Possibili & Impossibili.*

Etiam Multum, Paucum, Rarum, Consuetum sunt potentialia ad Ens in Quanto. De iis Inquisitio septuagesima quinta esto, quæ quadruplex Gamma *numeretur.*

Cond. Ent.

Quadruplex Gamma; *sive de Multo & Pauco.*

Durabile & Transitorium, Æternum & Momentaneum, sunt potentialia ad Ens in Duratione. De illis septuagesima sexta Inquisitio esto, quæ quadruplex Delta *numeratur.*

Cond. Ent.

Quadruplex Delta; *sive de Durabili & Transitorio.*

Naturale & Monstrosum, sunt potentialia ad Ens, per cursum Naturæ, & per deviationes

ationes ejus. De iis Inquisitio septuagesima septima esto, quæ quadruplex Epsilon *numeratur.*

Cond. Ent.

Quadruplex Epsilon; *sive de Naturali & Monstroso.*

Naturale & Artificiale sunt potentialia ad Ens, sine Homine, & per Hominem. De iis Inquisitio septuagesima octava conficitor, quæ quadruplex Zeta *numeretur.*

Cond. Ent.

Quadruplex Zeta; *sive de Naturali & Artificiali.*

Exempla in explicatione ordinis Abecedarij, non adjunximus, quia ipsæ Inquisitiones continent totas Acies Exemplorum.

Tituli secundùm quos Ordo Abecedarij est dispositus, nullo modo eam Authoritatem habento, ut pro veris, & fixis rerum divisionibus recipiantur. Hoc enim esset profiteri scire nos quæ inquirimus. Nam nemo res verè dispertit, qui non naturam ipsarum penitùs cognovit. Satis sit, si ad ordinem inquirendi (id quod nunc agitur) commodè se habeant.

Norma Abecedarij.

Abecedarium hoc modo conficimus & regimus. Hiſtoria & Experimenta, omnino primas partes tenent. Ea ſi enumerationem & ſeriem rerum particularium exhibeant, in Tabulas conficiuntur, aliter ſparſim excipiuntur.

Cùm vero Hiſtoria & Experimenta ſæpiſſimè nos deſerant, præſertim Lucifera illa, & Inſtantiæ Crucis, per quas, de veris rerum cauſis, Intellectui conſtare poſſit; Mandata damus de Experimentis novis. Hæc ſint tanquam Hiſtoria Deſignata. Quid enim aliud nobis primò viam ingredientibus relinquitur?

Modum Experimenti ſubtilioris explicamus, ne error ſubſit, atq; ut alios, ad meliores modos excogitandos, excitemus.

Etiam Monita, & Cautiones, de Rerum fallacijs & inveniendi erroribus, quæ nobis occurrunt, aſpergimus. Obſervationes noſtras, ſuper Hiſtoriam, & Experimenta, ſubteximus, ut Interpretatio Naturæ magis ſit in Procinctu.

Etiam Canones, ſed tamen Mobiles, & Axiomata inchoata, qualia nobis inquirentibus, non pronunciantibus, ſe offerunt conſtituimus. Utiles enim ſunt, ſi non prorſus veræ.

Deniq; tentamenta quædam Interpretationis quandoq; molimur, licèt prorſus humi repentia, & vero Interpretationis nomine, nullo modo

(ut

(ut arbitramur) decoranda. Quid enim nobis ſupercilio opus eſt, aut impoſtura, cum toties profiteamur, nec nobis Hiſtoriam & Experimenta, qualibus opus eſt, ſuppetere, nec abſq; his, Interpretationem Naturæ perfici poſſe, ideoq; nobis ſatis eſſe, ſi initiis rerum non deſimus.

Perſpicuitatis autem, & Ordinis gratiâ, Aditus quoſdam ad Inquiſitiones, inſtar præfationum, ſubſternimus. Item Connexiones & Vincula, ne Inquiſitiones ſint magis abruptæ, interponimus.

Ad uſum vero vellicationis quaſdam, de Practicâ, ſuggerimus.

Etiam Optativa eorum, quæ adhuc non habentur, unâ cum proximis ſuis, ad erigendam humanam induſtriam, proponimus.

Neq; ſumus neſcii, Inquiſitiones inter ſe, aliquando complicari, ita ut nonulla ex Inquiſitis, in Titulos diverſos incidant. Sed modum eum adhibebimus, ut & repetitionum faſtidia, & rejectionum moleſtias, quantum fieri poſſit, vitemus; poſtponentes tamen hoc ipſum (quando neceſſe fuerit) perſpiuitati docendi, in Argumento tam obſcuro.

Hæc eſt Abecedarii Norma & Regula. Deus Univerſi Conditor, Conſervator, & Inſtaurator, Opus hoc & in Aſcenſione ad Gloriam ſuam, & in Deſcenſione ad bonum humanum, pro ſuâ erga homines benevolentia & Miſericordia protegat & regat, per Filium ſuum unicum Nobiſcum Deum.

The ſame in *Engliſh* by the Publiſher.

A Fragment *of a Book written by the Lord* Verulam, *and Entituled,* The Alphabet of Nature.

SEeing ſo many things are produc'd by the *Earth*, and Waters; ſo many things paſs through the *Air*, and are received by it; ſo many things are chang'd and diſſolv'd by *Fire*; other Inquiſitions would be leſs perſpicuous, unleſs the Nature of thoſe *Maſſes* which ſo often occur, were well known and explain'd. To theſe we add Inquiſitions concerning *Celeſtial Bodies*, and *Meteors*, ſeeing they are ſome of greater *Maſſes*, & of the number of Catholic Bodies.*

* *See the diſtribution, in* l. 2. c. 3. de Augm. Scient. *p.* 234, 135, 136. Ed. Lugd. Bat. *l* 3. *c.* 4 *p.* 231. *And* c. 4. Globi Intellect. *p.* 88, 89.

Greater Maſſes.

The 67*th* Inquiſition. The three-fold *Tau*, or concerning the *Earth.*

The 68*th* Inquiſition. The three-fold *Upſilon*, or concerning the *Water.*

The 69*th* Inquiſition. The three-fold *Phi*, or concerning the *Air.*

The 70*th* Inquiſition. The three-fold *Chi*, or concerning the *Fire.*

The

The 71*ſt* Inquiſition. The Three-fold *Pſi*, or concerning *Celeſtial Bodies.*

The 72*d* Inquiſition. The three-fold *Omega*, or concerning *Meteors.*

Conditions of Entities.

THere yet remain, as Subjects of our Inquiry, in our *Alphabet*, the *Conditions of Beings*, which ſeem, as it were, *Tranſcendentals*, and ſuch as *touch* very little of the *Body* of Nature. Yet by that manner of Inquiſition which we uſe, They will conſiderably illuſtrate the other Objects.

Firſt; Therefore ſeeing (as *Democritus* excellently obſerved) *the Nature of Things is in the plenty of Matter, and variety of Individuals, large, and* (as he affirmeth) *Infinite; but in its Coitions and Species ſo Finite, that it may ſeem narrow and poor*; ſeeing ſo few *Species* are found, either in actual Being, or Impoſſibility, that they ſcarce make up a *muſter of a Thouſand*; And ſeeing Negatives, ſubjoin'd to Affirmatives, conduce much to the Information of the Underſtanding: It is fit that an Inquiſition be made concerning *Being*, and *not Being.*

That is the 73*d* in order, and reckon'd the *Four-fold Alpha.*

Conditions of Beings.

The *four-fold Alpha*; or, concerning *Being*, and *not Being.*

Now *Poſſible* and *Impoſſible*, are nothing elſe but Conditions *potential to Being*, or *not potential to Being.* Of this the 74*th* Inquiſition conſiſts, and is accounted the *four-fold Beta.*

Conditions of Beings.

The *four-fold Beta*; or concerning *Poſſible* and *Impoſſible.*

Alſo, *Much*, *Little*; *Rare*, *Ordinary*; are Conditions potential to Being *in Quantity.* Of them let the 75*th* Inquiſition conſiſt, and be accounted the *four-fold Gamma.*

Conditions of Beings.

The *four-fold Gamma*; or, concerning *much* and *little.*

Durable

Durable and *Tranſitory*, *Eternal* and *Momentary*, are *potential* to Being in *Duration*. Of theſe let the 76*th* Inquiſition conſiſt, and be call'd the *four-fold Delta*.

Conditions of Beings.

The *four-fold Delta*; or, concerning *Durable* and *Tranſitory*.

Natural and *Monſtrous*, are *potential* to Being, either by the *courſe* of Nature, or by its *deviations* from it. Of theſe let the 77*th* Inquiſition conſiſt, which is accounted the *four-fold Epſilon*.

Conditions of Beings.

The *four-fold Epſilon*; or, concerning what is *Natural* or *Monſtrous*.

Natural and *Artificial*, are potential to Being, either with or without the Operation of Man. Of theſe let the 78*th* Inquiſition conſiſt, and be accounted the *four-fold Zeta*.

Conditions of Beings.

The *four-fold Zeta*; or, of that which is *Natural* and *Artificial.*

We have not ſubjoined Examples in the Explication of the Order of this our *Alphabet:* for the Inquiſitions themſelves contain the whole Array of Examples.

It is by no means intended, that the *Titles*, according to which the Order of this *Alphabet* is diſpos'd, ſhould have ſo much authority given to them, as to be taken for true and *fixed partitions of Things.* That were to profeſs we already knew the things after which we inquire; for no Man do's *truly* diſpoſe of things into their ſeveral *Claſſes*, who do's not beforehand very well underſtand the Nature of them. It is ſufficient, if theſe Titles be conveniently adapted to the Order of Inquiry; the thing which is at preſent deſign'd.

The Rule (or Form) *of the Alphabet.*

After this manner we *compoſe* and *diſpoſe* our *Alphabet.*

We begin ſolely with *Hiſtory* and *Experiments.*

riments. Theſe, if they exhibit an enumeration and ſeries of particular Things, are diſpos'd into *Tables*; otherwiſe they are taken ſeperately, and by themſelves.

But ſeeing we are often at a loſs for *Hiſtory* and *Experiments*, eſpecially ſuch as are *Luciferous* [or Inſtructive] and [as we call * them] *Inſtances of the Croſs*; by which the Underſtanding might be helped in the knowledg of the true Cauſes of Things: We propoſe the task of making *new Experiments.* Theſe may ſerve as an *Hiſtory in Deſign.* For what elſe is to be done by us who are but breaking the Ice?

* *See* Nov. Organ. *l.* 2. Aph. 36. *p.* 254. Lugd. Bat.

For the mode of any more abſtruſe, Experiment, we explain it, leſt any miſtake ariſe about it; and to the intent alſo that we may excite others to excogitate better Methods.

Alſo we interſpect certain *Admonitions* and *Cautions* concerning ſuch Fallacies of Things, and Errors in Invention, as we meet with in our way.

We ſubjoin our *Obſervations* upon *Hiſtory* and *Experiments*, that the *Interpretation of Nature* may be the more in readineſs and at hand.

Likewiſe we lay down *Canons* (but not ſuch as are *fixed* and *determin'd*) and *Axioms* which are, as it were, in *Embrio:*

Such

Such as offer themſelves to us in the quality of *Inquirers*, and not of *Judges*. Such *Canons* and *Axioms* are *profitable*, though they appear not yet *manifeſtly*, and upon all accounts *true*.

Laſtly; We meditate ſometimes certain *Eſſays* of *Interpretation*, though ſuch as are low and of ſmall advance, and by no means to be honour'd (in our opinion) with the *very* name of *Interpretation*.

For what need have we of Arrogance or Impoſture, ſeeing we have ſo often profeſſed, that we have not ſuch a ſupply of Hiſtory and Experiments as is needful; and that without theſe, the Interpretation of Nature cannot be brought to perfection. Wherefore it is enough for us, if we are not wanting to the beginning of Things.

Now, for the ſake of Perſpicuity, and Order, we prepare our way by Avenues, which *are a kind of Prefaces to our Inquiſitions*. Likewiſe we interpoſe *bonds of Connexion*, that our Inquiſitions may not ſeem abrupt and diſ-jointed.

Alſo we ſuggeſt for uſe, ſome *Hints of Practice*. Furthermore, we propoſe *wiſhes* of ſuch things as are hitherto only deſired and not had, together with thoſe things which border on them, for the exciting the Induſtry of Man's Mind.

Neither

Neither are we ignorant, that thoſe *Inquiſitions* are ſometimes mutually entangled; ſo that ſome things of which we inquire [even the ſame things] belong to ſeveral Titles. But we will obſerve ſuch meaſure, that (as far as may be) we may ſhun both the *nauſeouſneſs* of *Repetition*, and the trouble of *Rejection*, ſubmitting notwithſtanding to either of theſe, when in an Argument ſo obſcure, there is neceſſity of ſo doing, in order to the more intelligible teaching of it.

This is the Form and Rule of our Alphabet.

May God, the Creator, Preſerver, and Renewer of the Univerſe, protect and govern this Work, both in its *aſcent* to his Glory, and in its *deſcent* to the Good of Mankind, for the ſake of his Mercy and good Will to Men, through his only Son [Immanuel] *God-with-us*,

Inqui-

Inquiſitions touching the Compounding of Metals, by Sir Francis Bacon, *Baron of* Verulam.

TO make proof of the Incorporation of Iron with Flint, or other Stone. For if it can be incorporated without over-great charge, or other incommodity, the cheapneſs of the Flint or Stone, doth make the Compound Stuff profitable for divers Uſes. The Doubts may be three in number.

Firſt; Whether they will incorporate at all, otherwiſe than to a Body that will not hold well together but become brittle and uneven?

Secondly; Although it ſhould incorporate well, yet whether the Stuff will not be ſo ſtubborn as it will not work well with a Hammer, whereby the charge in working will overthrow the cheapneſs of the material?

Thirdly; Whether they will incorporate, except the Iron and Stone be firſt calcined into Pouder? And if not, Whether the charge of the Calcination will not eat out the cheapneſs of the material?

The

The *Uſes* are moſt probable to be; *Firſt* for the Implements of the Kitching; as Spits, Ranges, Cobirons, Pots, *&c. then* for the Wars, as Ordinance, Portcullaſſes, Grates, Chains, *&c.*

Note; The finer Works of Iron are not ſo probable to be ſerved with ſuch a Stuff; as Locks, Clocks, ſmall Chains, *&c.* becauſe the Stuff is not like to be tough enough.

For the better uſe in compariſon of Iron, it is like the Stuff will be far *lighter*; for the weight of Iron to Flint, is double and a third part; and, ſecondly, it is like to ruſt not ſo eaſily, but to be *more clean.*

The ways of tryal are two. *Firſt*; By the Iron and Stone of themſelves, wherein it muſt be inquired, What are the Stones that do eaſilieſt melt. *Secondly*; With an Additament, wherein Brimſtone is approved to help to the melting of Iron or Steel. But then it muſt be conſidered, Whether the Charge of the Additament will not deſtroy the Profit.

It muſt be known alſo what proportion of the Stone the Iron will receive to incorporate well with it, and that with once melting; for if either the proportion be too ſmall, or that it cannot be received but peece-meal by ſeveral meltings, the Work cannot be of value. *To*

To make proof of the incorporating of Iron and Braſs. For the cheapneſs of the Iron in compariſon of the Braſs, if the Uſes may be ſerved, doth promiſe Profit. The Doubt will be, touching their incorporating: for that it is approved, that Iron will not incorporate, neither with Braſs nor other Metals of it ſelf by ſimple fire: So as the inquiry muſt be upon the Calcination, and the Additament, and the charge of them.

The *Uſes* will be for ſuch things as are now made of Braſs, and might be as well ſerved by the compound Stuff; wherein the Doubts will be chiefly of the toughneſs and of the beauty.

Firſt; Therefore, if Braſs Ordinance could be made of the compound Stuff, in reſpect of the cheapneſs of the Iron, it would be of great uſe.

The Vantage which Braſs Ordinance hath over Iron, is chiefly, as I ſuppoſe, becauſe it will hold the blow, though it be driven far thinner than the Iron can be, whereby it ſaveth both in the quantity of the Material, and in the charge and commodity of mounting & carriage, in regard by reaſon of the thinneſs it beareth much leſs weight: there may be alſo ſomewhat in being not ſo eaſily overheated. *Secondly*;

Secondly; For the Beauty; thoſe things wherein the beauty or luſter are eſteemed, are, Andirons, and all manner of Images, and Statues, and Columns, and Tombs, and the like. So as the *doubt* will be *double* for the Beauty; the *one* whether the colour will pleaſe ſo well, becauſe it will not be ſo like Gold as Braſs? the *other*, whether it will polliſh ſo well? Wherein for the latter it is probable it will; for Steel gloſſes are more reſplendant than the like Plates of Braſs would be; and ſo is the glittering of a Blade. And beſides, I take it, Andiron Braſs, which they call White Braſs, hath ſome mixture of Tin to help the luſter. And for the Golden Colour, it may be by ſome ſmall mixture of Orpiment, ſuch as they uſe to Braſs in the Yellow Alchymy, will eaſily recover that which the Iron loſeth. Of this the Eye muſt be the Judg upon proof made.

But now for Pans, Pots, Curfues, Counters, and the like; the beauty will not be ſo much reſpected, ſo as the compound Stuff is like to paſs.

For the better uſe of the compound Stuff, it will be ſweeter and cleaner than Braſs alone, which yieldeth a ſmell or ſoilneſs, and therefore may be better for the Veſſels of the Kitchen and Brewing. It will alſo be

be harder than Braſs where hardneſs may be required.

For the tryal, the *Doubts* will be *two: Firſt*; The over-weight of Braſs towards Iron, which will make Iron float on the top in the melting. This perhaps will be holpen with the *Calaminar Stone*, which conſenteth ſo well with Braſs, and as I take it, is lighter than Iron. The *other Doubt* will be, the ſtiffneſs and drineſs of Iron to melt; which muſt be holpen either by *moiſtning* the Iron, or opening it. *For the firſt*, Perhaps ſome mixture of Lead will help. Which is as much more liquid than Braſs, as Iron is leſs liquid. The *opening* may be holpen by ſome mixture of Sulphur, ſo as the trials would be with Braſs, Iron, *Calaminar Stone*, and Sulphur; and then again with the ſame compoſition, and an addition of ſome Lead; and in all this the Charge muſt be conſidered, whether it eat not out the Profit of the cheapneſs of Iron?

There be *two Proofs* to be made of *incorporation of Metals for magnificence and delicacy*. The *one* for the *Eye*, and the *other* for the *Ear*. Statua Metal, and Bell Metal, and Trumpet Metal, and String Metal; in all theſe, though the mixture of Braſs or Copper, ſhould be dearer than the Braſs

Braſs it ſelf, yet the pleaſure will advance the price to profit.

Firſt; Therefore for *Statua-Metal*, ſee *Pliny*'s Mixtures, which are almoſt forgotten, and conſider the charge.

Try likewiſe the mixture of Tin in large proportion with Copper, and obſerve the Colour and Beauty, it being poliſhed. But chiefly let proof be made of the incorporating of Copper or Braſs with Glaſs-Metal, for that is cheap, and is like to add a great glory and ſhining.

For *Bell-Metal*. *Firſt*, It is to be known what is the Compoſition which is now in uſe. *Secondly*, It is probable that it is the drineſs of the Metal that doth help the clearneſs of the ſound, and the moiſtneſs that dulleth it: and therefore the Mixtures that are probable are Steel, Tin, Glaſs-Metal.

For *String-Metal*, or *Trumpet-Metal*, it is the ſame reaſon; ſave that Glaſs-Metal may not be uſed, becauſe it will make it too brittle; and trial may be made with mixture of Silver, it being but a delicacy with Iron or Braſs.

To make proof of the Incorporation of Silver and Tin, in equal quantity, or with two parts Silver, and one part Tin, and to ob-

ſerve whether it be of equal beauty and luſter with pure Silver; and alſo whether it yield no ſoilineſs more than Silver? And again, whether it will indure the ordinary Fire, which belongeth to Chafing-diſhes, Poſnets, and ſuch other Silver Veſſels? And if it do not endure the Fire, yet whether by ſome mixture of Iron it may not be made more fixt? For if it be in Beauty, and all the Uſes aforeſaid equal to Silver, it were a thing of ſingular profit to the State, and to all particular Perſons, to change Silver Plate or Veſſel into the Compound Stuff, being a kind of Silver *Electre*, and to turn the reſt into Coin. It may be alſo queſtioned, Whether the Compound Stuff will receive gilding as well as Silver, and with equal luſter? It is to be noted, That the common allay of Silver Coin is Braſs, which doth diſcolour more, and is not ſo neat as Tin.

The Drownings of Metals within other Metals, in ſuch ſort as they can never riſe again, is a thing of great profit. For if a quantity of Silver can be ſo buried in Gold, as it will never be reduced again, neither by Fire, nor parting Waters, nor otherways; and alſo that it ſerve all Uſes as well as pure Gold, it is in effect all one, as if ſo much

much Silver were turned into Gold; only the weight will discover it: but that taketh off but half of the profit; for Gold is not fully double weight to Silver, but Gold is twelve times price to Silver.

The burial must be by one of these two ways, *either* by the smallness of the proportion, as perhaps fifty to one, which will be but six pence gains in fifty shillings: or it must be holpen by somewhat which may fix the Silver, never to be restored or vapour'd away, when it is incorporated into such a Mass of Gold; for the less quantity is ever the harder to sever; and for this purpose Iron is the likest, or Coppel Stuff, upon which the Fire hath no power of consumption.

The making of Gold seemeth a thing scarcely possible; because Gold is the heaviest of Metals, and to add Matter is impossible: and again, to drive Metals into a narrower room than their natural extent beareth, is a condensation hardly to be expected. But to make Silver seemeth more easy, because both Quick-silver and Lead are weightier than Silver; so as there needeth only fixing, and not condensing. The degree unto this that is already known, is infusing of Quick-silver in a Parchment, or otherwise

in the midſt of molten Lead when it cooleth; for this ſtupifieth the Quick-ſilver that it runneth no more. This trial is to be advanced three ways. *Firſt*, By iterating the melting of the Lead, to ſee whether it will not make the Quick-ſilver harder and harder. *Secondly*, To put *Realgar* hot into the midſt of the Quick-ſilver, whereby it may be condenſed, as well from within as without. *Thirdly*, To try it in the midſt of Molten Iron or Molten Steel, which is a Body more likely to fix the Quick-ſilver than Lead. It may be alſo tried, by incorporating Pouder of Steel, or Copple Duſt, by pouncing into the Quick-ſilver, and ſo to proceed to the ſtupifying.

Upon Glaſs, four things would be put in proof. The *firſt*, means to make the Glaſs more Cryſtalline. The *ſecond*, to make it more ſtrong for falls, and for fire, though it come not to the degree to be malleable. The *third*, to make it coloured by Tinctures, comparable or exceeding pretious Stones. The *fourth*, To make a compound Body of Glaſs and Galletyle; that is, to have the colour milkey like a *Chalcedon*, being a Stuff between a Porcelane and a Glaſs.

For the *firſt*; It is good firſt to know exactly

exactly the ſeveral Materials, whereof the Glaſs in uſe is made; Window-glaſs, *Normandy* and *Burgundy*, Alehouſe-glaſs, Engliſh drinking-Glaſs: and then thereupon to conſider what the reaſon is of the coarſeneſs or clearneſs; and from thence to riſe to a conſideration how to make ſome Additaments to the coarſer Materials; to raiſe them to the whiteneſs and cryſtalline ſplendour of the fineſt.

For the *ſecond*; We ſee Pebbles, and ſome other Stones will cut as fine as Cryſtal, which if they will melt, may be a mixture for Glaſs, and may make it more tough and more Cryſtalline. Beſides, we ſee Metals will vitrify; and perhaps ſome portion of the Glaſs of Metal vitrified, mixed in the Pot of ordinary Glaſs-Metal, will make the whole Maſs more tough.

For the *third*; It were good to have of coloured Window-Glaſs, ſuch as is coloured in the Pot, and not by Colours——

* *Here ſomething is wanting in the Copy.*

* * * * * * * * * * * * * *

It is to be known of what Stuff *Galletyle* is made, and how the Colours in it are varied; and thereupon to conſider how to make the mixture of Glaſs-Metal and them, whereof I have ſeen the Example.

Inquire what be the Stones that do eaſilieſt melt. Of them take half a pound, and of Iron a pound and a half, and an ounce of Brimſtone, and ſee whether they will incorporate, being whole, with a ſtrong fire. If not, try the ſame quantities calcined; and if they will incorporate, make a Plate of them, and burniſh it as they do Iron.

Take a pound and a half of Braſs, and half a pound of Iron; two ounces of the *Calaminar* Stone, an ounce and a half of Brimſtone, an ounce of Lead; calcine them, and ſee what body they make; and if they incorporate, make a Plate of it burniſhed.

Take of Copper an ounce and a half, of Tin an ounce, and melt them together, and make a Plate of them burniſhed.

Take of Copper an ounce and a half, of Tin an ounce, of Glaſs-Metal half an ounce; ſtir them well in the boiling, and if they incorporate, make a Plate of them burniſhed.

Take of Copper a pound and a half, Tin four ounces, Braſs two ounces; make

a Plate of them burniſhed.

Take of Silver two ounces, Tin half an ounce; make a little Say-Cup of it, and burniſh it.

To enquire of the Materials of every of the kind of Glaſſes, coarſer and finer, and of the Proportions.

Take an equal quantity of Glaſs-Metal, of Stone calcined, and bring a Pattern.

Take an ounce of vitrified Metal, and a pound of ordinary Glaſs-Metal, and ſee whether they will incorporate; and bring a Pattern.

Bring Examples of all coloured Glaſſes, and learn the Ingredients whereby they are coloured.

Inquire of the ſubſtance of *Galletyle.*

Articles of Queſtions touching Minerals; written originally in Engliſh by the Lord *Bacon*, yet hitherto not publiſhed in that Language.

The Lord Bacon's *Queſtions and Solutions concerning the Compounding, Incorporating, or Union of Metals or Minerals; which Subject is the firſt Letter of his Lordſhips Alphabet.*

2. WIth what Metals Gold will Incorporate by ſimple Colliquefaction, and with what not? and in what quantity it will incorporate; and what kind of Body the Compound makes?

A. Gold with Silver, which was the Ancient Electrum.

Gold with Quickſilver.
Gold with Lead.
Gold with Copper.
Gold with Braſs.
Gold with Iron.
Gold with Tin.

So

So likewiſe of Silver.

Silver with Quickſilver.
Silver with Lead.
Silver with Copper.
Silver with Braſs.
Silver with Iron. (*Plinius Secund. lib.* 33. ix. *miſcuit denario Triumvir Antonius ferrum.*)
Silver with Tin.

So likewiſe of Quickſilver.

Quickſilver with Lead.
Quickſilver with Copper.
Quickſilver with Braſs.
Quickſilver with Iron.
Quickſilver with Tin.

So of Lead.

Lead with Copper.
Lead with Braſs.
Lead with Iron.
Lead with Tin.
} *Pl.* 34. ix.

So of Copper.

Copper with Braſs.

Copper

Copper with Iron.
Copper with Tin.

So of Braſs.

Braſs with Iron.
Braſs with Tin.

So of Iron.

Iron with Tin.

What be the Compound Metals that are common and known? and what are the proportions of their Mixtures? As,

LAtten of Braſs, and the *Calamina* Stone.

Pewter of Tin and Lead.

Bell-Metal of *&c.* and the counterfeit Plate, which they call *Alchimy.*

The Decompoſitees of three Metals or more, are too long to enquire of, except there be ſome Compoſitions of them already obſerved.

It is alſo to be obſerved, whether any two Metals which will not mingle of themſelves, will mingle with the help of an other; and what.

What

What Compounds will be made of Metal with Stone and other Foſſiles; As Latten is made with Braſs and the *Calaminar* Stone; As all the Metals incorporate with Vitriol; all with Iron poudered; all with Flint, *&c.*

Some few of theſe would be inquired of, to diſcloſe the nature of the reſt.

Whether Metals or other Foſſiles will incorporate with molten Glaſs, and what Body it makes?

The quantity in the mixture would be well conſidered; for ſome ſmall quantity perhaps will incorporate, as in the Allays of Gold and Silver Coin.

Upon the Compound Body, three things are chiefly to be obſerved; The Colour; the Fragility or Pliantneſs; the Volatility or Fixation, compared with the ſimple Bodies.

For preſent uſe or profit, this is the Rule: Conſider the price of the two ſimple Bodies; conſider again the dignity of the one above the other in uſe; then ſee if you can make a Compound that will ſave more in price than it will loſe in dignity of the uſe.

As for Example; Conſider the price of Braſs-Ordnance; conſider again the price of Iron-Ordnance, and then conſider wherein the Braſs-Ordnance doth excel the Iron-Ordnance

Ordnance in Uſe: Then if you can make a Compound of Braſs and Iron that will be near as good in uſe, and much cheaper in price, then there is profit both to the Private, and the Common-wealth. So of Gold and Silver, the price is double of twelve: The dignity of Gold above Silver is not much, the ſplendor is a like, and more pleaſing to ſome Eyes, as in Cloth of Silver, ſilvered Rapiers, *&c.* The main dignity is, That Gold bears the Fire, which Silver doth not, but that is an excellency in Nature, but it is nothing at all in uſe; for any dignity in uſe I know none, but that ſilvering will ſully and canker more than gilding; which if it might be corrected with a little mixture of Gold, there is profit: And I do ſomewhat marvel that the latter Ages have loſt the Ancient *Electrum*, which was a mixture of Silver with Gold: whereof I conceive there may be much uſe, both in Coin, Plate, and Gilding.

It is to be noted, That there is in the verſion of Metals impoſſibility, or at leaſt great difficulty, as in making of Gold, Silver, Copper. On the other ſide, in the adulterating or counterfeiting of Metals, there is deceit and villany. But it ſhould ſeem there is a middle way, and that is by new

new Compounds, if the ways of incorporating were well known.

What Incorporation or Inbibition Metals will receive from Vegetables, without being dissolved in their Substance: As when the Armorers make their Steel more tough and pliant, by aspersion of Water or Juice of Herbs; when Gold being grown somewhat churlish by recovering, is made more pliant by throwing in shreds of tanned Leather, or any Leather oiled.

Note; That in these and the like shews of Inbibition, it were good to try by the Weights whether the weight be increased or no; for if it be not, it is to be doubted that there is no inbibition of Substance, but only that the application of that other Body, doth dispose and invite the Metal to another posture of parts than of it self it would have taken.

After the Incorporation of Metals by simple Colliquefaction, for the better discovery of the Nature, and Consents, and Dissents of Metals, it would be likewise tried by incorporating of their Dissolutions.

There is to be observed in those Dissolutions which will not easily incorporate, what the Effects are: As the Bullition; the Precipitation to the bottom; the Ejaculation towards the top; the Suspension in the midst; and the like. Note;

Note; That the diſſents of the Menſtrual or ſtrong Waters, may hinder the incorporation, as well as the diſſents of the Metals themſelves; Therefore where the *Menſtrua* are the ſame, and yet the Incorporation followeth not, you may conclude the Diſſent is in the Metals; but where the *Menſtrua* are ſeveral, not ſo certain.

Dr. Meverell's *Anſwers to the Lord* Bacon's *Queſtions, concerniug the* Compounding, Incorporating, *or* Union *of* Metals *and* Minerals.

GOld will incorporate with Silver in any proportion. Plin. *lib.*33. *cap.* 4. *Omni Auro ineſt Argentum vario pondere, alibi denâ, alibi nonâ, alibi octavâ parte——ubicunq; quinta Argenti portio invenitur, Electrum vocatur.* The Body remains fixt, ſolid, and coloured, according to the proportion of the two Metals.

Gold with Quickſilver eaſily mixeth, but the product is imperfectly fixed; and ſo are all other Metals incorporate with Mercury.

Gold

Gold incorporates with Lead in any proportion.

Gold incorporates with Copper in any proportion, the common Allay.

Gold incorporates with Braſs in any proportion. And what is ſaid of Copper, is true of Braſs, in the union of other Metals.

Gold will not incorporate with Iron.

Gold incorporates with Tin, the ancient Allay, *Iſa.* 1. 25.

What was ſaid of Gold and Quickſilver, may be ſaid of Quickſilver and the reſt of Metals.

Silver with Lead in any proportion.

Silver incorporates with Copper. *Pliny* mentions ſuch a mixture; for *triumphales Statuæ, lib.* 33. ix. *miſcentur Argento, tertia pars æris Cyprii tenuiſſimi, quod coronarium vocant, & Sulphuris vivi quantum Argenti.* The ſame is true of Braſs.

Silver incorporates not with Iron. Wherefore I wonder at that which *Pliny* hath *lib.*33.ix. *Miſcuit denario Triumvir Antonius ferrum.* And what is ſaid of this, is true in the reſt, for Iron incorporateth with none of them.

Silver mixes with Tin.

Lead

Lead incorporates with Copper. Such a mixture was the Pot-Metal whereof *Pliny* ſpeaks *lib.* 34. ix. *Ternis aut quaternis libris plumbi Argentarii in centenas æris additis.*

Lead incorporates with Tin. The mixture of theſe two in equal proportions, is that which was anciently called *Plumbum Argentarium*, Plin. 34. xvii.

Copper incorporates with Tin. Of ſuch a mixture were the Mirrors of the *Romans.* Plin. *atque ut omnia de ſpeculis peragantur hoc loco, optima apud Majores erant Brundiſina, ſtanno & ære miſtis. lib.* 83. ix.

Compounded Metals now in uſe.

1. Fine Tin. The mixture is thus; Pure Tin a 1000 pound, temper 50 pound, Glaſs of Tin 3 pound.

2. Courſe Pewter is made of fine Tin and Lead. Temper is thus made; The droſs of pure Tin four pound and a half, Copper half a pound.

3. Braſs is made of Copper and *Calaminaris.*

4. Bell-Metal. Copper 1000 pound, Tin from 300 to 200 pound, Braſs 150 pound.

5. Pot-

5. Pot-Metal, Copper and Lead.

6. White Alkimie is made of Pan-Braſs, 1 pound, and Arſenicum, 3 ounces.

7. Red Alkimie is made of Copper and Auripigmen.

There be divers imperfect Minerals, which will incorporate with the Metals. Being indeed Metals inwardly, but clothed with Earths and Stones. As Pyritis, Calaminaris, Myſi, Chalcyti, Sory, Vitriolum.

Metals incorporate not with Glaſs, except they be brought into the form of Glaſs.

Metals diſſolved. The diſſolution of Gold and Silver diſagree, ſo that in their mixture, there is great Ebullition, Darkneſs, and in the end a precipitation of a black Pouder.

The mixture of Gold and Mercurie agree.

Gold agrees with Iron. In a word, the diſſolution of Mercury and Iron agree with all the reſt.

Silver and Copper diſagree, and ſo do Silver and Lead. Silver and Tin agree.

The Lord Bacon's *Articles of Inquiry concerning Minerals. The ſecond Letter of the Croſs-Row, touching the ſeparation of Metals and Minerals.*

SEparation is of three ſorts; The *Firſt*, is the ſeparating of the pure Metal from the Ore, or Droſs, which we call Refining. The *Second*, is the drawing one Metal or Mineral out of another, which we call Extracting. The *Third*, Is the ſeparating of any Metal into his Original, or *Materia Prima*, or Element, or call them what you will; which Work we will call *Principiation*. For Refining, we are to enquire of it according to the ſeveral Metals; as Gold, Silver, *&c.* Incidently we are to inquire of the Firſt Stone or Ore, or Marcaſite of Metals ſeverally, and what kind of Bodies they are, and of the degrees of Richneſs. Alſo we are to enquire of the means of Separating, whether by Fire, parting Waters, or otherwiſe. Alſo for the manner of Refining, you are to ſee how you can multiply the heat, or haſten the opening, and ſo ſave charge in the Fining.

The

The means of this in Three manners, that is to ſay, In the Blaſt of the Fire; In the manner of the Furnace, to multiply Heat by Union, and Reflection; and by ſome Additament, or Medicines which will help the bodies to open them the ſooner.

Note the Quickning of the Blaſt, and the Multiplying of the Heat in the Furnace, may be the ſame for all Metals; but the Additaments muſt be ſeveral, according to the Nature of the Metals. Note again, That if you think that the multiplying of the Additaments in the ſame proportion, that you multiply the Ore, the Work will follow, you may be deceived: for quantity in the Paſſive will add more Reſiſtance, than the ſame quantity in the Active will add force.

For Extracting, you are to enquire what Metals contain others, and likewiſe what not; As Lead, Silver; Copper, Silver, *&c.*

Note, Although the Charge of Extraction ſhould excede the Worth, yet that is not the matter. For at leaſt it will diſcover Nature and Poſſibility, the other may be thought on afterwards.

We are likewiſe to inquire what the differences are of thoſe Metals which contain more or leſs other Metals, and how that agrees with the poorneſs or richneſs of

the Metals or Ore in themſelves. As the Lead that contains moſt Silver is accounted to be more brittle, and yet otherwiſe poorer in it ſelf.

For *Principiation*, I cannot affirm whether there be any ſuch thing or not; and I think the Chymiſts make too much ado about it, but howſoever it be, be it Solution, or Extraction, or a kind of Converſion by the Fire; it is diligently to be inquired what Salts, Sulphur, Vitriol, Mercury, or the like Simple Bodies are to be found in the ſeveral Metals, and in what quantity.

Doctor Meverel's *Anſwers to the Lord* Bacon's *Queſtions, touching the ſeparations of Metals and Minerals.*

1. FOr the *means of Separating*. After that the Ore is waſhed, or cleanſed from the Earth, there is nothing ſimply neceſſary, ſave only a Wind Furnace well framed, narrow above and at the Hearth, in ſhape Oval, ſufficiently fed with Charcoal and Ore, in convenient proportions.

For

For Additions in this Firſt Separation, I have obſerved none; the Droſs, the Mineral brings, being ſufficient. The Refiners of Iron obſerve, that that Iron-Stone is hardeſt to melt, which is fulleſt of Metal, and that eaſieſt which hath moſt Droſs: But in Lead, and Tin, the contrary is noted. Yet in melting of Metals, when they have been calcined formerly by Fire, or Strong-Waters, there is good uſe of Additaments, as of Borax, Tartar, Armoniac, and Salt-Peter.

2. *In Extracting of Metals.* Note, That Lead and Tin contain Silver. Lead and Silver contain Gold. Iron contains Braſs. Silver is beſt ſeparated from Lead, by the Teſt. So Gold from Silver. Yet the beſt way for that is *Aqua Regia.*

3. *For Principiation.* I can truly and boldly affirm, that there are no ſuch principles as *Sal*, *Sulphur*, and *Mercury*, which can be ſeparated from any perfect Metals. For every part ſo ſeparated, may eaſily be reduced into perfect Metal without Subſtitution of that, or thoſe principles which Chymiſts imagin to be wanting. As ſuppoſe you take the Salt of Lead; this Salt, or, as ſome name it Sulphur, may be turned into perfect Lead, by melting it with the like quantity of Lead which con-

tains principles only for it ſelf.

I acknowledg that there is Quick-Silver and Brimſtone found in the imperfect Minerals; but thoſe are Nature's remote Materials, and not the Chymiſts Principles. As if you diſſolve Antimony by *Aqua Regia*, there will be real Brimſtone ſwimming upon the Water; as appears by the colour of the Fire when it is burnt, and by the ſmell.

The Lord Bacon's *Articles of Inquiry concerning Metals, and Minerals.*

THe Third Letter of the Croſs-Row, touching the *Variation of Metals* into ſeveral Shapes, Bodies, or Natures, the particulars whereof follow,

Tincture.
Turning to Ruſt.
Calcination.
Sublimation.
Precipitation.
Amalgamatizing, or Turning into a ſoft body.
Vitrification.
Opening or Diſſolving into Liquor.

Sprout-

Sproutings, or Branchings, or Arboreſſents.
Induration and Mollification.
Making Tough or Brittle.
Volatility and Fixation.
Tranſmutation, or Verſion.

For *Tincture*; It is to be inquired how Metal may be tinged through and through, and with what, and into what Colours; As tinging Silver Yellow, tinging Copper White, and tinging Red, Green, Blew, eſpecially with keeping the Luſtre.

Item, Tincture of Glaſſes.
Item, Tincture of Marble, Flint, or other Stone.

For *turning into Ruſt*, two things are chiefly to be inquired; By what Coraſives it is done, and into what Colours it turns; As Lead into White, which they call *Cerus*; Iron into Yellow, which they call *Crocus Martis*; Quickſilver into Vermilion; Braſs into Green, which they call Verdigreaſe.

For *Calcination*, how every Metal is calcined, and into what kind of Body, and what is the exquiſiteſt way of Calcination.

For *Sublimation*; To enquire the manner of Subliming, and what Metals indure Subliming,

liming, and what body the Sublimate makes.

For *Precipitation* likewiſe; by what ſtrong Water every Metal will precipitate, and with what Additaments, and in what time, and into what body.

So for *Amalgama*, what Metals will endure it, what are the means to do it, and what is the manner of the body.

For *Vitrification* likewiſe; what Metals will endure it, what are the means to do it, into what Colour it turns, and further where the whole Metal is turned into Glaſs, and where the Metal doth but hang in the Glaſſy parts; Alſo what weight the Vitrified body bears, compared with the Crude body; Alſo becauſe Vitrification is accounted a kind of Death of Metals, what Vitrification will admit of turning back again, and what not.

For *Diſſolution* into Liquour, we are to enquire what is the proper *Menſtruum* to diſſolve any Metal, and in the Negative, what will touch upon the one, and not upon the other, and what ſeveral *Menſtrua* will diſſolve any Metal, and which moſt exactly. *Item* the Proceſs or Motion of the Diſſolution, the manner of riſing, boyling, vapouring more violent, or more gentle, cauſing much heat or leſs. *Item* the

the Quantity or Charge that the ſtrong Water will bear, and then give over. *Item* the Colour into which the Liquor will turn. Above all it is to be enquired, whether there be any *Menſtruum* to diſſolve any Metal that is not Fretting, or Corroding, and openeth the Body by Sympathie, and not by Mordacity, or violent Penetration.

For *Sprouting or Branching*, though it be a thing but tranſitory, and a kind of Toy or Pleaſure, yet there is a more ſerious uſe of it; for that it diſcovereth the delicate Motions of Spirits, when they put forth and cannot get forth, like unto that which is in Vegetables.

For *Induration*, or Mollification; It is to be enquired what will make Metals harder and harder, and what will make them ſofter and ſofter. And this enquiry tendeth to two ends: Firſt, for Uſe; As to make Iron ſoft by the Fire makes it Malleable. Secondly, Becauſe Induration is a degree towards Fixation, and Mollification towards Volatility, and therefore the Enquiry of them will give light towards the other.

For *Tough and Brittle*, they are much of the ſame kind, but yet worthy of an Enquiry apart, eſpecially to joyn Hardneſs with

with Toughneſs, as making Glaſs malleable, *&c.* and making Blades ſtrong, to reſiſt and pierce, and yet not eaſie to break.

For *Volatility and Fixation.* It is a Principal Branch to be enquired: The utmoſt degree of Fixation is that whereon no Fire will work, nor ſtrong Water joyned with Fire, if there be any ſuch Fixation poſſible. The next is when Fire ſimply will not work without ſtrong Waters. The next is by the Teſt. The next is when it will indure Fire not blown, or ſuch a ſtrength of Fire. The next is when it will not indure, but yet is malleable. The next is when it is not malleable, but yet is not fluent, but ſtupified. So of Volatility, the utmoſt degree is when it will flie away without returning. The next is when it will flie up, but with eaſe return. The next is when it will flie upwards over the Helm by a kind of Exufflation without Vapouring. The next is when it will melt, though not riſe. The next is when it will ſoften, though not melt. Of all theſe diligent Enquiry is to be made in ſeveral Metals, eſpecially of the more extreme degrees.

For *Tranſmutation*, or Verſion. If it be real and true, it is the furtheſt part of Art, and would be well diſtinguiſhed, from

from Extraction, from Reſtitution, and from Adulteration. I hear much of turning Iron into Copper; I hear alſo of the growth of Lead in weight, which cannot be without a Converſion of ſome body into Lead: but whatſoever is of this kind, and well expreſſed, is diligently to be inquired, and ſet down.

Doctor Meverel's *Anſwers to the Lord* Bacon's *Queſtions, concerning the Variation of* Metals *and* Minerals.

1. FOr *Tinctures*, there are none that I know, but that rich variety which ſprings from mixture of Metals with Metals, or imperfect Minerals.

2. The imperfect Metals are ſubject to *ruſt*, all of them except Mercury, which is made into Vermilion by Solution, or Calcination. The reſt are ruſted by any ſalt, ſowr, or acid Water. Lead into a white body called *Ceruſſa*. Iron into a pale red called *Ferrugo*. Copper is turned into green, named *Ærugo*, *Æs Viride*. Tin into white. But this is not in uſe, neither hath it obtained a name.

The

The Scriptures mention the ruſt of Gold, but that's in regard of the Allay.

3. *Calcination.* All Metals may be calcined by ſtrong Waters, or by admixtion of Salt, Sulphur, and Mercury. The imperfect Metals may be Calcined by continuance of ſimple Fire; Iron thus calcined is called *Crocus Martis.*

And this is their beſt way. Gold and Silver are beſt calcined by Mercury. Their Colour is Gray. Lead calcined is very Red. Copper, duskie Red.

4. Metals are *ſublimed* by joyning them with Mercury, or Salts. As Silver with Mercury, Gold with Sal Armoniac, Mercury with Vitriol.

5. *Precipitation*, is, when any Metal being diſſolved into a ſtrong Water, is beaten down into a Powder by ſalt Water. The chiefeſt in this kind is Oyl of Tartar.

6. *Amalgamation*, is the joyning, or mixing of Mercury with any other of the Metals. The manner is this, in Gold, the reſt are anſwerable: Take ſix parts of Mercury, make them hot in a Cruſible, and pour them to one part of Gold made red-hot in another Cruſible, ſtir theſe well together that they may incorporate; which done, caſt the Maſs into cold Water and waſh it. This is called the Amalgama of Gold.

7. For

7. For *Vitrification.* All the imperfect Metals may be turned by ſtrong Fire into Glaſs, except Mercury; Iron into Green; Lead into Yellow; Braſs into Blew; Tin into pale Yellow. For Gold and Silver, I have not known them Vitrified, except joyned with Antimony. Theſe Glaſſie bodies may be reduced into the form of Mineral bodies.

8. *Diſſolution.* All Metals, without exception, may be diſſolved.

1. Iron may be diſſolved by any tart, ſalt, or vitriolated Water, yea, by common Water, if it be firſt calcined with Sulphur. It diſſolves in *Aqua forti* with great ebullition and heat, into a red Liquor, ſo red as Blood.

2. Lead is fittieſt diſſolved in Vinegar, into a pale Yellow, making the Vinegar very ſweet.

3. Tin is beſt diſſolved with diſtilled Salt-water. It retains the colour of the *Menſtruum.*

4. Copper diſſolves as Iron doth, in the ſame Liquor, into a Blew.

5. Silver hath his proper *Menſtruum*, which is *Aqua fortis.* The colour is Green, with great heat and ebullition.

6. Gold is diſſolved with *Aqua Regia*, into a yellow Liquor, with little heat or ebullition.

7. Mercury

7. Mercury is diſſolved with much heat and boyling, into the ſame Liquors which Gold and Silver are. It alters not the colour of the *Menſtruum*.

Note. Strong Waters may be charged with half their weight of fixed Metals, and equal of Mercury; if the Workman be skilful.

9. *Sprouting.* This is an accident of diſſolution. For if the *Menſtruum* be overcharged, then within ſhort time the Metals will ſhoot into certain Cryſtals.

10. For *Induration*, or *Mollification*, they depend upon the quantity of fixed Mercury and Sulphur. I have obſerved little of them, neither of Toughneſs nor Bitterneſs.

11. The *degrees of Fixation* and *Volatility* I acknowledg, except the two utmoſt, which never were obſerved.

12. The Queſtion of *Tranſmutation* is very doubtful. Wherefore I refer *your Honour* to the fourth Tome of *Theatrum Chymicum:* and there, to that Tract which is entituled *Diſquiſitio Heliana*; where you ſhall find full ſatisfaction.

The

The Lord Bacon's *Inquiries concerning Metals and Minerals. The fourth Letter of the* Croſs-Row, *touching Reſtitution.*

First, Therefore it is to be inquired in the Negative, what Bodies will never return, either by their extreme Fixings; as in ſome Vitrifications, or by extreme Volatility.

It is alſo to be inquired of the two means of Reduction; and firſt by the Fire, which is but by congregation of Homogenial parts.

The ſecond is, by drawing them down by ſome Body that hath conſent with them. As Iron draweth down Copper in Water; Gold draweth Quick-Silver in vapour; whatſoever is of this kind, is very diligently to be inquired.

Alſo it is to be inquired what time, or age, will reduce without help of fire, or body.

Alſo it is to be inquired what gives impediment to Union, or Reſtitution, which is ſometimes called Mortification; as when Quick-

Quick-Silver is mortified with Turpentine, Spittle, or Butter.

Laſtly, It is to be inquired how the Metal reſtored, differeth in any thing from the Metal rare; as whether it become not more churliſh, altered in colour, or the like.

Doctor Meverel's *Anſwers touching the Reſtitutions of* Metals *and* Minerals.

REduction is chiefly effected by Fire, wherein if they ſtand and nele, the imperfect Metals vapour away, and ſo do all manner of Salts which ſeparated them in *minimas partes* before.

Reduction is ſingularly holpen by joyning ſtore of Metal of the ſame nature with it in the melting.

Metals reduced are ſomewhat churliſh, but not altered in colour.

The Lord Verulam's Inquiſition *concerning the Verſions, Tranſmutations, Multiplications, and Effections of Bodies, written by him originally in Engliſh, but not hitherto publiſhed in that Language.*

EArth by Fire is turned into Brick, which is of the nature of a Stone, and ſerveth for Building as Stone doth: And the like of Tile. *Quere the Manner.*

Naphtha, which was the Bituminous Mortar, uſed in the Walls of *Babylon*, grows to an entire and very hard Matter like a Stone.

In Clay Countries, where there is Pebble and Gravel, you ſhall find great Stones, where you may ſee the Pebbles, or Gravel, and between them a Subſtance of Stone as hard, or harder than the Pebble it ſelf.

There are ſome Springs of Water, wherein if you put Wood, it will turn into the nature of Stone: So as that within the Water ſhall be Stone, and that above the Water continue Wood.

The ſlime about the Reins and Bladder in Man's Body, turns into Stone: And Stone is likewiſe found often in the Gall; and ſometimes, though rarely, in *Venâ Portâ*.

Quere what time the ſubſtance of Earth in Quarries, asketh to be turned into Stone?

Water, as it ſeems, turneth into Cryſtal, as is ſeen in divers Caves, where the Cryſtal hangs in *Stillicidiis*.

Try Wood, or the Stalk of Herbs, buried in Quickſilver, whether it will not grow hard and ſtony?

They ſpeak of a Stone engendred in a Toad's head.

There was a Gentleman, digging in his Moat, found an Egg turned into Stone, the White and the Yolk keeping their Colour, and the Shell gliſtring, like a Stone cut with corners.

Try ſomethings put into the bottom of a Well; As Wood, or ſome ſoft Subſtance: but let it not touch the Water, becauſe it may not putrify.

They ſpeak, that the White of an Egg, with lying long in the Sun will turn Stone.

Mud in Water turns into ſhells of Fiſhes, as in Horſe-Muſcles, in freſh Ponds, old and

and overgrown. And the ſubſtance is a wondrous fine ſubſtance, light and ſhining.

A Speech touching the recovering of *Drowned Mineral Works*, prepared for the Parliament (as Mr. *Buſhel* affirmed) by the Viſcount of St. *Albans*, then Lord High Chancellor of *England*. (a)

(a) See *Mr.* Bee's *Extract.* p. 18, 19.

My Lords and Gentlemen,

THe *King*, *my Royal Maſter*, *was lately* (*graciouſly*) *pleaſed to move ſome Diſcourſe to me concerning Mr.* Sutton's Hoſpital, *and ſuch like worthy* Foundations *of memorable Piety: Which humbly ſeconded by my ſelf, drew his Majeſty into a ſerious conſideration of the Mineral Treaſures of his own Territories, and the practical diſcoveries of them by way of my Philoſophical Theory: Which he then ſo well reſented, that, afterwards, upon a mature digeſtion of my whole Deſign, he commanded me to let your Lordſhips underſtand, how great an inclination He hath to further ſo hopeful a Work, for the*

Honour of his Dominions, as the moſt probable means to relieve all the Poor thereof without any other Stock or Benevolence, than that which Divine Bounty ſhould confer on their own Induſtries and honeſt Labours, in recovering all ſuch Drowned Mineral Works *as have been, or ſhall be,* therefore, *deſerted.*

And, my Lords, All that is now deſired of his Majeſty and your Lordſhips, is no more than a gracious Act *of this preſent* Parliament *to authorize Them herein, adding a Mercy to a Munificence, which is, the Perſons of ſuch ſtrong and able Petty-Felons, who, in true penitence for their Crimes, ſhall implore his* Majeſty's *Mercy and Permiſſion to expiate their Offences by their Aſſiduous Labours, in ſo innocent and hopeful a Work.*

For, by this unchangeable way (my Lords) have I propoſed to erect the Academical Fabric of this Iſland's Salomon's Houſe, *modelled in my* New Atlantis. *And I can hope (my Lords) that my Midnight Studies to make our Countries flouriſh and outvy* European *Neighbours in myſterious and beneficent Arts, have not ſo ingratefully affected the whole Intellects, that you will delay or reſiſt his Majeſty's deſires, and my humble Petition in this Benevolent, yea, Magnificent Affair; Since your Honourable Poſterities may be inriched*

riched thereby, and my Ends are only, to make the World my Heir, and the learned Fathers *of my* Salomon's Houſe, *the ſucceſſive and ſworn Truſtees in the diſpenſation of this great Service, for God's Glory, my Prince's Magnificence, this Parliaments Honour, our Countries general Good, and the propagation of my own Memory.*

And I may aſſure your Lordſhips, that all my Propoſals in order to this great Architype, ſeemed ſo rational and feaſable to my Royal Soveraign, our Chriſtian Salomon, *that I, thereby, prevailed with his Majeſty to call this Honourable Parliament, to Confirm and Impower me in my own way of Mining, by an Act of the ſame, after his Majeſty's more weighty Affairs were conſidered in your Wiſdoms; both which he deſires your* Lordſhips, *and you* Gentlemen *that are choſen as the* Patriots *of your reſpective Countries, to take ſpeedy care of: Which done, I ſhall not then doubt the happy Iſſue of my Undertakings in this Deſign, whereby concealed Treaſures, which now ſeem utterly loſt to Mankind, ſhall be confined to ſo univerſal a* Piety, *and brought into uſe by the induſtry of Converted Penitents, whoſe wretched Carcaſes the Impartial Laws have, or ſhall dedicate, as untimely Feaſts, to the Worms of the Earth, in whoſe Womb thoſe deſerted mineral riches muſt ever*

lie buried as loſt Abortments, unleſs thoſe be made the active Midwives to deliver them. For, my Lords, I humbly conceive Them to be the fitteſt of all Men to effect this great Work, for the Ends and Cauſes which I have before expreſſed.

All which, my Lords, I humbly refer to your Grave and Solid Judgments to conclude of, together with ſuch other Aſſiſtances to this Frame, as your own Oraculous Wiſdom ſhall intimate for the Magnifying our Creator, in his inſcrutable Providence, and admirable Works of Nature.

Certain Experiments made, by the Lord Bacon, *about* Weight *in* Air *and* Water.

A New Soveraign of equal Weight in the Air to the piece in Braſs, overweigheth in the Water 9 Grains. In three Soveraigns the difference in the Water is but 24 Grains.

The ſame Soveraign overweigheth an equal weight of Lead, 4 Grains in the Water, in Braſs Grains for Gold. In three Soveraigns about 11 Grains.

The ſame Soveraign overweigheth an equal

qual weight of Stones in the Air, at leaſt 65 Grains in the Water. The Grains being for the weight of Gold, in Braſs Metal.

A Glaſs filled with Water weighing, in Troy Weights, 13 ounces and 5 drams, the Glaſs and the Water together, weigheth ſeverally, *viz.* The Water 9 ounces and a half, and the Glaſs 4 ounces and a dram.

A Bladder weighing 2 ounces 7 drams and a half, a Pebble layed upon the top of the Bladder makes 3 ounces 6 drams and a half, the Stone weigheth 7 drams.

The Bladder (as above) blown, and the ſame fallen, weigheth equal.

A Spunge dry weigheth 1 ounce, 26 grains: The ſame Spunge being wet, weigheth 14 ounces, 6 drams, and 3 quarters: the Water weigheth in ſeveral 11 ounces, one dram, and a half; and the Spunge 3 ounces, and a half, and 3 quarters of a dram. *First Time.*

The Spunge and Water together weigh 15 ounces, and 7 drams: in ſeveral the Water weigheth 11 ounces, and 7 drams, and the Spunge 3 ounces, 7 drams and a half. *Second Time.*

Three Soveraigns made equal to a weight in Silver in the Air, differeth in the Water.

For falſe Weights, one Beam long, the other thick.

The Stick and Thread weigh half a dram, and 20 grains, being laid in the Ballance.

The Stick tied to reach within half an inch of the end of the Beam, and ſo much from the Tongue, weigheth 28 grains; the difference is 22 grains.

The ſame Stick being tied to hang over the end of the Beam an inch and a half, weigheth half a dram, and 24 grains; exceeding the weight of the ſaid Stick in the Ballance by 4 grains.

The ſame Stick being hanged down beneath the Thread as near the Tongue as is poſſible, weigheth only 8 grains.

Two weights of Gold being made equal in the Air, and weighing ſeverally 7 drams; the one Ballance being put into the Water, and the other hanging in the Air, the Ballance in the Water weigheth only 5 drams and 3 grains, and abateth of the weight in the Air 1 dram, and a half, and 27 grains.

The ſame trial being made the ſecond time, and more truly and exactly betwixt Gold and Gold, weighing ſeverally (as above) and making a juſt and equal weight in the Air, the one Ballance being put into

to the Water, the depth of five inches, and the other hanging in the Air, the Ballance in the Water weigheth only 4 drams, and 55 grains, and abateth of the weight in the Air 2 drams, and 5 grains.

The trial being made betwixt Lead and Lead, weighing ſeverally 7 drams in the Air, the Ballance in the Water weigheth only 4 drams, and 41 grains, and abateth of the weight in the Air 2 drams and 19 grains; the Ballance kept the ſame depth in the Water, as aboveſaid.

The trial being made betwixt Silver and Silver, weighing ſeverally 7 drams in the Air, the Ballance in the Water weigheth only 4 drams, and 25 grains. So it abateth 2 drams, and 35 grains; the ſame depth in the Water obſerved.

In Iron and Iron, weighing ſeverally each Ballance, in the Air 7 drams, the Ballance in the Water weigheth only 4 drams and 18 grains; and abateth of the weight in the Air 2 drams, and 42 grains; the depth obſerve as above.

In Stone and Stone, the ſame weight of 7 drams, equally in the Air, the Ballance in the Water weigheth only 2 drams, and 22 grains, and abateth of the weight in the Air 4 drams, and 38 grains; the depth as above.

In

In Braſs and Braſs, the ſame weight of 7 drams, in each Ballance, equal in the Air, the Ballance in the Water weigheth only 4 drams, and 22 grains, and abateth in the Water 2 drams, and 38 grains; the depth obſerved.

The two Ballances being weighed in Air and Water, the Ballance in the Air overweigheth the other in the Water one dram, and 28 grains; the depth in the Water as aforeſaid.

It is a profitable *Experiment* which ſheweth the weights of ſeveral Bodies in compariſon with Water. It is of uſe in lading of Ships, and other Bottoms, and may help to ſhew what Burthen, in the ſeveral kinds, they will bear.

Certain ſudden Thoughts of the Lord Bacon's, *ſet down, by him, under the Title of* Experiments for Profit.

Muck of Leaves.
Muck of River, Earth, and Chalk.
Muck of Earth cloſed, both for Salt-Peter and Muck.
Setting of Wheat and Peaſe.

Mending

Mending of Crops by ſteeping of Seeds.
Making Peaſe, Cherries, and Strawberries come early.
Strengthening of Earth for often returns of Radiſhes, Parſnips, Turnips, *&c.*
Making great Roots of Onions, Radiſhes, and other Eſculent roots.
Sowing of Seeds of Trefoil.
Setting of Woad.
Setting of Tobacco, and taking away the rawneſs.
Grafting upon Boughs of old Trees.
Making of a haſty Coppice.
Planting of Oſiers in wet Grounds.
Making of Candles to laſt long.
Building of Chimneys, Furnaces, and Ovens, to give Heat with leſs Wood.
Fixing of Log-Wood.
Other means to make Yellow and Green fixed.
Conſerving of Orenges, Limons, Citrons, Pomgranats, *&c.* all Summer.
Recovering of Pearl, Coral, Turchoiſe, Colour, by a Conſervatory of Snow.
Sowing of Fennel.
Brewing with Hay, Haws, Trefoil, Broom, Heps, Bramble-Berries, Woodbines, wild Thime, inſtead of Hops, Thiſtles.
Multiplying and Dreſſing Artichokes.

Certain

Certain Experiments, *of the Lord* Bacon's, *about the* Commixture of Liquors *only*, *not Solids*, *without Heat or Agitation*, *but only by* ſimple Compoſition, *and Settling*.

SPirit of Wine mingled with common Water, although it be much lighter than Oyl, yet ſo, as if the firſt fall be broken, by means of a Sop, or otherwiſe, it ſtayeth above; and, if it be once mingled, it ſevereth not again, as Oyl doth. Tried with Water coloured with Saffron.

Spirit of Wine, mingled with common Water, hath a kind of clouding, and motion ſhewing no ready Commixture. Tried with Saffron.

A dram of Gold diſſolved in *Aqua Regis*, with a dram of Copper in *Aqua forti* commixed, gave a Green Colour, but no viſible motion in the parts. Note, That the diſſolution of the Gold, was twelve parts Water, to one part Body: And of the Copper was ſix parts Water, to one part Body.

Oyl

Oyl of Almonds commixed with Spirit of Wine, ſevereth, and the Spirit of Wine remaineth on the top, and the Oyl in the bottom.

Gold diſſolved commixed with Spirit of Wine, a dram of each, doth commix, and no other apparent alteration.

Quick-ſilver diſſolved with Gold diſſolved, a dram of each, doth turn to a mouldy Liquor, black, and like Smith's water.

Note, The diſſolution of the Gold was twelve parts Water, *ut ſupra*, and one part Metal: That of Water was two parts, and one part Metal.

Spirit of Wine, and Quick-ſilver commixed, a dram of each, at the firſt ſhewed a white Milky ſubſtance at the top, but ſoon after mingled.

Oyl of Vitriol commixed with Oyl of Cloves, a dram of each, turneth into a red dark Colour; and a ſubſtance thick, almoſt like Pitch: And upon the firſt motion gathereth an extream Heat, not to be endured by touch.

Diſſolution of Gold, and Oyl of Vitriol commixed, a dram of each, gathereth a great Heat at the firſt, and darkneth the Gold, and maketh a thick Yellow.

Spirit of Wine, and Oyl of Vitriol, a dram of each, hardly mingle; the Oyl of

of Vitriol going to the bottom, and the Spirit of Wine lying above in a Milky ſubſtance. It gathereth alſo a great Heat, and a ſweetneſs in the Taſte.

Oyl of Vitriol and diſſolution of Quick-ſilver, a dram of each, maketh an extream ſtrife, and caſteth up a very groſs fume, and after caſteth down a white kind of Curds, or Sands; and on the top a ſlimiſh ſubſtance, and gathereth a great Heat.

Oyl of Sulphur, and Oyl of Cloves commixed, a dram of each, turn into a thick and red-coloured ſubſtance; but no ſuch Heat, as appeared in the Commixture with the Oyl of Vitriol.

Oyl of Petroleum, and Spirit of Wine, a dram of each, intermingle otherwiſe than by Agitation, as Wine and Water do; and the Petroleum remaineth on the top.

Oyl of Vitriol, and Petroleum, a dram of each, turn into a mouldy Subſtance, and gathereth ſome warmth; there reſiding a black cloud in the bottom, and a monſtrous thick Oyl on the top.

Spirit of Wine, and Red-wine Vinegar, one ounce of each, at the firſt fall, one of them remaineth above, but by Agitation they mingle.

Oyl of Vitriol, and Oyl of Almonds, one ounce of each, mingle not; but the Oyl

Oyl of Almonds remaineth above.

Spirit of Wine, and Vinegar, an ounce of each, commixed, do mingle, without any apparent ſeparation, which might be in reſpect of the Colour.

Diſſolution of Iron, and Oyl of Vitriol, a dram of each, do firſt put a Milky ſubſtance into the bottom; and after incorporate into a mouldy Subſtance.

Spirit of Wine commixed with Milk, a third part Spirit of Wine, and two parts Milk, coagulateth little, but mingleth; and the Spirit ſwims not above.

Milk and Oyl of Almonds mingled, in equal portions, do hardly incorporate, but the Oyl cometh above, the Milk being poured in laſt; and the Milk appeareth in ſome drops, or bubbles.

Milk one ounce, Oyl of Vitriol a ſcruple, doth coagulate; the Milk at the bottom where the Vitriol goeth.

Diſſolution of Gum *Tragacanth*, and Oyl of Sweet Almonds, do not commingle, the Oyl remaining on the top, till they be ſtirred, and make the Muſelates ſomewhat more liquid.

Diſſolution of Gum *Tragacanth*, one ounce and a half, with half an ounce of Spirit of Wine, being commixed by Agitation, make the Muſelates more thick.

The

The White of an Egg with Spirit of Wine, doth bake the Egg into Clots, as if it began to Poch.

One ounce of Blood, one ounce of Milk, do eaſily incorporate.

Spirit of Wine doth curdle the Blood.

One ounce of Whey unclarified, one ounce of Oyl of Vitriol, make no apparent alteration.

One ounce of Blood, one ounce of Oyl of Almonds, incorporate not, but the Oyl ſwims above.

Three quarters of an ounce of Wax, being diſſolved upon the Fire, and one ounce of Oyl of Almonds put together and ſtirred, do not ſo incorporate, but that when it is cold, the Wax gathereth and ſwims upon the top of the Oyl.

One ounce of Oyl of Almonds, caſt into an ounce of Sugar ſeething, ſever preſently, the Sugar ſhooting towards the bottom.

A Catalogue of Bodies, *Attractive*, and not *Attractive*, made by the Lord *Bacon*, together with Experimental Obſervations about *Attraction.*

Theſe following Bodies, *Draw.*

Amber, Jeat, Diamond, Saphire, Carbuncle, Iris, the *Gem. Opale, Amethiſt, Briſtollina, Cryſtal, Clear Glaſs, Glaſs* of *Antimony, divers Flowers from Mines, Sulphur, Maſtick, hard ſealing Wax, the harder Roſin, Arſenic.*

Theſe following Bodies, *do not Draw.*

Smaragd, Achates, Corneolus, Pearl, Jaſpis, Chalcedononius, Alablaſter, Porphyrie, Coral, Marble, Touch-Stone, Hæmatites, or *Blood-ſtone, Smyris, Ivory, Bones, Eben-Tree, Cedar, Cypreſs, Pitch, ſofter Roſin, Camphire, Galbanum, Ammoniac, Storax, Benjoin, Load-ſtone*, * *Aſphaltum.*

* The drawing of Iron excepted.

Theſe Bodies, *Gold, Silver, Braſs, Iron*, draw not, though never ſo finely poliſhed.

In *Winter*, if the Air be ſharp and clear, *Sal Gemmeum*, *Rock Alum*, and *Lapis Specularis* will draw.

Theſe following Bodies are apt *to be Drawn*, if the Maſs of them be ſmall.

Chaff, *Woods*, *Leaves*, *Stones*, *all Metals hewed*, *and in the Mine*; *Earth*, *Water*, *Oyl*.

Si fiat verſorium *ex Metello aliquo*, *more Indicis Magnetici*, *& fini alteri apponatur ſuccinum*, *lenitèr fricatum*, *verſorium convertit ſe*.

Succinum calefactum *ab Igne*, *ſive tepeat*, *ſive ferveat*, *ſive inflammetur*, *non trahit*.

Bacillum ferreum candens, Flamma, Candela ardens, Carbo ignitus, *admota feſtucis aut verſoriis*, *non trahunt*.

Succinum *in majore mole*, *ſi fuerit politum*, *allicit*, *licèt non fricatum*; *ſi in minore*, *aut impurius*, *ſine frictione non trahit*.

Cryſtallus, Lapis Specularis, Vitrum, *Electrica cetera*, *ſi urantur*, *aut torreantur*, *non trahunt*.

Pix

Pix.
Reſina mollior.
Benjoin.
Aſphaltum.
Camphora.
Galbanum.
Ammoniacum.
Storax.
Aſſa.

Hæc cælo calidiore neutiquam prorſus trahunt; at tempore frigidiore obſcurè & infirmè trahunt.

Vapidus Aer *ſuccino*, &c. *afflatus, vel ab ore, vel ab Aere humidiore, virtutem trahendi ſuffocat.*

Si charta *aut* linteum *interponatur inter ſuccinum & paleam, non fit motus aut Attractio.*

Succinum *aut Electrica calefacta ex Radiis Solis, non expergefiunt ad trahendum, ſicut ex Frictione,*

Succinum *fricatum, & Radiis Solis expoſitum diutius vires trahendi retinet, nec tam citò eas deponit ac ſi in umbra poſitum eſſet.*

Fervor ex ſpeculo comburente *ſuccino*, &c. *conciliatus, non juvat ad trahendum.*

Sulphur accenſum, & Cera dura *inflammata, non trahunt.*

Succinum *cum citiſſimè à frictione, feſtucæ vel verſorio apponitur, optimè trahit.*

Virtus Electrica viget in retentione ad tem-

pus, non minus quam in Attractione primâ.

Flamma *appoſito ſuccino intra orbem Activitatis non trahitur.*

Gutta Aquæ *admoto ſuccino trahitur in* Conum. *Electrica, ſi durius affricentur, impeditur Attractio.*

Quæ ægrè alliciunt in claro cœlo, in craſſo non movent.

Aqua impoſita ſuccino *virtutem trahendi ſuffocat, licet ipſum Aquam trahat.*

Sarca ità ſuccino *circundatum, ut tangat, attractione tollit; ſed interpoſitum ut non tangat, non omnino tollit.*

Oleum *ſuccino appoſitum motum non impedit; nec ſuccinum digito oleo madefacto fricatum, vires trahendi perdit.*

Firmius provocant, & diutius retinent Succinum, Gagates, *& hujuſmodi, etiam minore cum frictione: Adamas Cryſtallum, Vitrum, diutius teri debent, ut manifeſtò incaleſcant antequàm trahant.*

Quæ Flammæ approximant, licèt propinquâ diſtantiâ, à ſuccino non trahuntur.

Fumum extincta lucerna *ſuccinum,* &c. *trahit. Fumus ubi exit & craſſus eſt, fortius trahit ſuccinum; cum aſcenderit, & rarior fit, debilius. Corpus ab Electricis attractum non manifeſtò alteratur, ſed tantùm incumbit.*

The

The ſame in Engliſh *by the Publiſher.*

IF there be made a Turn-Pin of any Metal, after the faſhion of a Magnetic Needle, and Amber be applied to one end of it, after having been gently rubbed, the Pin will turn.

Amber heated by the Fire, be it warmiſh, hot, or ſet on fire, it does not draw.

A little *Bar of Iron red hot*, *Flame*, *a lighted Candle*, *a hot Coal*, put nigh Sheaves (or Straws) or Turn-Pins (or Compaſs-Needles) do not draw.

Amber, in a greater Maſs, if it be Polite, draws, though not rubbed: In a leſſer quantity, and in a leſs polite Maſs, it draws not without rubbing.

Cryſtal, *Lapis Specularis*, *Glaſs*, and other ſuch Electric Bodies, if burnt, or ſcorch'd, draw not.

Pitch, *the ſofter Roſin*, *Benjoin*, *Aſphaltum*, *Camphire*, *Galbanum*, *Ammoniac*, *Storax*, *Aſſa*, theſe draw not at all when the Air is hot: But when it is cooler, they draw weakly, and ſo that we can juſt perceive them to do ſo.

Reaking Air, blown upon Amber, *&c.*

from the Mouth, or from a moiſter Atmoſphere; choaketh the attractive Virtue.

If a *Paper*, or *a piece of Linnen*, be put between *Amber* and *Chaff*, there is no Motion, or Attraction made.

Amber, or other Electrics, warmed *by the Sun-beams*, have not their attractive Virtue ſo awakened, *as by Rubbing*.

Amber rubb'd, and expoſed to the Beams of the Sun, retains its attractive force the longer; and does not ſo ſoon loſe it, as it would do in the ſhadow.

Heat deriv'd from a *Burning-Glaſs* to Amber, *&c.* does not help its Attraction.

Sulphur, and hard Wax, ſet on fire, do not draw.

Amber, when immediately after rubbing, it is applied to *a Shiver*, or a *Compaſs-Needle*, draws beſt of all.

The Electric Virtue is as vigorous, for a time, in its *Retention*, as it was in its firſt *Attraction*.

Flame (*Amber* being put within the ſphere of its Activity) is not drawn by it.

A *drop of Water*, *Amber* being applied towards it, is drawn into a *Cone*.

If Electric Bodies be rubbed too hard, their attraction is, thereby, hindred.

Thoſe Bodies, which in a clear Skie do ſcarce draw, in a thick Air move not at all.

Water

Water put upon *Amber* choaketh its attractive force, though it draweth the Water it ſelf.

Fat * ſo encompaſſing *Amber*, that it toucheth it, takes away its attraction; but being ſo put betwixt it and the Object to be drawn, as not to touch it, it doth not take it away.

* For by *Sarca*, I ſuppoſe, he meaneth *Sarcia*.

Oyl put upon *Amber*, hinders not its motion: Neither doth *Amber*, rubb'd with the Finger moiſtned with Oyl, loſe its attractive Virtue.

Amber, *Jeats*, *and the like*, do more ſtrongly excite, and longer retain the Objects they draw, although the rubbing be but little. But *Diamonds*, *Cryſtal*, *Glaſs*, ought to be rubb'd longer, that they may appear hot, ere they be uſed for attraction.

Flames nigh to *Amber*, though the diſtance be very ſmall, are not drawn by it.

Amber, &c. draw the *ſmoke of a Lamp* newly extinguiſh'd.

Amber draws Smoke *more ſtrongly* when it comes forth, and is *more groſs*; and *more weakly*, when it aſcends and becomes *thinner*.

A Body drawn by Electric Bodies, is not manifeſtly alter'd, but only leans it ſelf upon them.

BRITISH
6 NO 79
MUSEUM

Baconiana Medica.

OR,

REMAINS

OF

Sir Francis Bacon,

Baron of *Verulam*, and Viſcount St. *Albans*;

Touching

Medical Matters.

LONDON,

Printed for *R. C.* at the Roſe and Crown in St. *Paul's* Church-yard. 1679.

THE

Lord Bacon's

Medical Remains.

A Medical Paper of the Lord Bacon's, *to which he gave the Title of* Grains of Youth.

Grains of Youth.

TAke of Nitre 4 grains, of Amber-Greaſe 3 grains, of Orris-pouder 2 grains, of white Poppy-Seed the fourth part of a grain, of Saffron half a grain, with Water of Orenge Flowers, and a little Tragacanth; make them into ſmall grains, four in number. To be taken at four a Clock, or going to Bed.

Pre-

Preſerving Oyntments

Take of Deers-ſuet 1 ounce, of Myrrh 6 grains, of Saffron 5 grains, of Bay-ſalt 12 grains, of Canary-Wine of two Years old, a Spoonful and a half:

Spread it on the inſide of your Shirt, and let it dry, and then put it on.

A Purge familiar for opening the Liver.

Take Rubarb 2 drams, Agaric, Trochiſcat 1 dram and a half, ſteep them in Claret Wine burnt with Mace: Take of Wormwood 1 dram, ſteep it with the reſt, and make a maſs of Pills, with *Syrup. Acetoſ.* ſimplex.

But drink an opening Broth before it, with Succory, Fennel, and Smallage Roots, and a little of an Onion.

Wine for the Spirits.

Take Gold perfectly refined 3 ounces, quench it ſix or ſeven times in good Claret Wine: Add of Nitre 6 grains, for two Draughts. Add of Saffron prepared 3 grains, of Amber-greaſe 4 grains, paſs it through an Hippocras Bag, wherein there

is

is a dram of Cinamon groſs beaten, or to avoid the dimming of the Colour, of Ginger. Take two Spoonfuls of this to a Draught of freſh Claret Wine.

The Preparing of Saffron.

Take 6 grains of Saffron, ſteept in half parts of Wine and Roſe-water, and a quarter part Vinegar; then dry it in the Sun.

Wine againſt Adverſe Melancholy, preſerving the Senſes and the Reaſon.

Take the Roots of Bugloſs, well ſcraped, and cleanſed from their inner Pith, and cut them into ſmall ſlices; ſteep them in Wine of Gold extinguiſhed *ut ſuprà*, and add of Nitre 3 grains, and drink it *ut ſuprà*, mixed with freſh Wine: The Roots muſt not continue ſteeped above a quarter of an Hour; and they muſt be changed thrice.

Break faſt-Preſervative againſt the Gout and Rheumes.

To take once in the Month at leaſt, and for two Days together, one grain of *Caſtorei*, in my ordinary Broth.

The

The Preparation of Garlick.

Take Garlick 4 ounces, boyl it upon a ſoft Fire, in Claret Wine, for half an Hour. Take it out, and ſteep it in Vinegar; whereto add 2 drams of Cloves, then take it forth, and keep it in a Glaſs for uſe.

The Artificial Preparation of Damask-Roſes, for Smell.

Take Roſes, pull their Leaves, then dry them in a clear Day, in the hot Sun; then their ſmell will be as gone. Then cram them into an Earthen Bottle, very dry and ſweet, and ſtop it very cloſe; they will remain in Smell and Colour both freſher, than thoſe that are otherwiſe dried. Note, The firſt drying, and cloſe keeping upon it, preventeth all Putrefaction, and the ſecond Spirit cometh forth, made of the remaining Moiſture not diſſipated.

Sometimes to add to the Maceration, 3 grains of Tartar, and 2 of Enula, to cut the more heavy and viſcous Humours; leſt Rubarb work only upon the lighteſt.

To take ſometimes the Oxymel before it, and ſometimes the Spaniſh Hony ſimple.

A Reſtorative Drink.

Take of *Indian Maiz* half a pound, grind it not too ſmall, but to the fineneſs of ordinary Meal, and then bolt and ſerce it, that all the husky part may be taken away. Take of Eringium Roots 3 ounces, of Dates as much, of Enula 2 drams, of Mace 3 drams, and brew them with Ten-ſhilling Beer, to the quantity of four Gallons: And this do, either by decocting them in a Pottle of Wort, to be after mingled with the Beer, being new tapped, or otherwiſe infuſe it in the New Beer in a Bag.

Uſe this familiarly at Meals.

Againſt the waſte of the Body by Heat.

Take ſweet Pomgranates, and ſtrain them lightly, not preſſing the Kernel, into a Glaſs; where put ſome little of the Peel of a Citron, and two or three Cloves, and three grains of Amber-greaſe, and a pretty deal of fine Sugar. It is to be drunk every Morning whilſt Pomgranates laſt.

Methuſalem

Methuſalem Water.

Againſt all Aſperity and Torrefaction of Inward parts, and all Aduſtion of the Blood, and generally againſt the Drineſs of Age.

Take Creviſes very new, *q. ſ.* boyl them well in Claret Wine; of them take only the ſhells, and rub them very clean, eſpecially on the inſide, that they may be throughly cleanſed from the Meat. Then waſh them three or four times in freſh Claret Wine, heated, ſtill changing the Wine, till all the Fiſh-taſte be quite taken away. But in the Wine wherein they are waſhed, ſteep ſome tops of green Roſemary; then dry the pure ſhell throughly, and bring them to an exquiſite Pouder. Of this Pouder take 3 drams. Take alſo Pearl, and ſteep them in Vinegar twelve Hours, and dry off the Vinegar; of this Pouder alſo 3 drams. Then put the Shell Pouder, and Pearl Pouder together, and add to them of Ginger one ſcruple, and of white Poppy Seed half a ſcruple, and ſteep them in Spirit of Wine (wherein ſix grains of Saffron hath been diſſolved) ſeven Hours. Then upon a gentle heat, vapour away all the

the Spirit of Wine, and dry the Pouder againſt the Sun without Fire. Add to it of Nitre one dram, of Amber-greaſe one ſcruple and a half; and ſo keep this Pouder for uſe, in a clean Glaſs. Then take a Pottle of Milk, and ſlice in it of freſh Cucumers, the inner Pith only (the Rind being pared off) four ounces, and draw forth a Water by Diſtillation. Take of Claret Wine a Pint, and quench Gold in it four times.

Of the Wine, and of the water of Milk, take of each three ounces, of the Pouder one ſcruple, and drink it in the Morning; ſtir up the Pouder when you drink, and walk upon it.

A Catalogue *of* Aſtringents, Openers, *and* Cordials, *inſtrumental to Health. Collected by Sir* Francis Bacon, *Baron of* Verulam.

Aſtringents.

REd Roſe, Blackberry, Myrtle, Plantane, Flower of Pomegranate, Mint, Aloes well waſhed, Mirabolanes, Sloes,

Agreſta, Fraga, Maſtich, Myrrh, Saffron, Leaves of Roſemary, Rubarb received by Infuſion, Cloves, Service-Berries, Corna, Wormwood, Bole Armeniac, Sealed Earth, Cinque-foil, Tincture of Steel, *Sanguis Draconis*, Coral, Amber, Quinces, Spikenard, Galls, Allum, Bloodſtone, Mummy, Amomum, Galangal, Cypreſs, Ivy, Pſyllum, Houſeleek, Sallow, Mulleni, Vine, Oak-leaves, Lign-Aloes, Red Sanders, Mulberrie, Medlers, Flowers of Peach-Trees, Pomegranates, Pears, Palmule, Pith of Kernels, Purſlain, Acacia, *Laudanum*, *Tragacanth*, *Thus Olibani*, Comfrey, Shepherds-purſe, *Polygonium*.

Aſtringents (both hot and cold) which corroborate the Parts, and which confirm, and refreſh ſuch of them as are looſe, or languiſhing.

Roſemary, Mint, eſpecially with Vinegar, Cloves, Cinamon, Cardamom, Lign-Aloes, Roſe, Myrtle, Red Sanders, Cotonea, Red-Wine, Chalybeat-Wine, Five-finger-Graſs, Plantane, Apples of Cypreſs, Barberries, Fraga, Service-Berries, Corneille's, Ribes, Sowr-Pears, Rambeſia.

Aſtrin-

Aſtringents Styptic, *which, by their* Styptic Virtue, *may ſtay* Fluxes.

Sloes, Acacia, Rind of Pomegranates infuſed, at leaſt three Hours, the Styptic Virtue not coming forth in leſſer time. *Alum, Galls, Juice of Sallow, Syrup of unripe Quinces, Balauſtia, the Whites of Eggs* boyled hard in Vinegar.

Aſtringents *which, by their* cold *and* earthy Nature, *may ſtay the motion of the Humours tending to a Flux.*

Sealed Earth, Sanguis Draconis, Coral, Pearls, the *ſhell* of the Fiſh *Dactylus.*

Aſtringents *which, by the* thickneſs *of their ſubſtance,* ſtuff *as it were the* thin Humours, *and thereby ſtay* Fluxes.

Rice, Beans, Millet, *Cauls,* dry *Cheeſe,* freſh *Goats-Milk.*

Aſtringents *which, by virtue of their* Glutinous ſubſtance, *reſtrain a* Flux, *and ſtrengthen the* looſer Parts.

Karabe *, *Maſtich, Spodium, Harts-horn, Frank-*

* Perhaps he meant the fruit of *Kakole.*

Frankincenſe, dried *Bulls Piſtle*, *Gum Tragacanth.*

Aſtringents Purgative, *which, having by their purgative, or* expulſive Power, *thruſt out the Humours, leave behind them of* Aſtrictive Virtue.

Rubarb, eſpecially that which is toſted againſt the Fire; Mirabolanes, Tartar, Tamarinds, [an *Indian* Fruit like Green Damaſens].

Aſtringents *which do very much ſuck and dry up the* Humours, *and thereby ſtay* Fluxes.

Ruſt of Iron, *Crocus Martis*, Aſhes of Spices.

Aſtringents, *which by their Nature, do* dull the Spirits, *and lay* aſleep *the* Expulſive virtue, *and take away the* acrimony *of all* Humours.

Laudanum, *Mithridate*; *Diaſcordium*, *Diacodium.*

Aſtrin-

Aſtringents, *which by cheriſhing the ſtrength of the parts, do comfort and confirm their Retentive power.*

A Stomacher of Scarlet Cloth.

Whelps, or young healthy Boys, applito the Stomach.

Hypocratic Wines, ſo they be made of auſtere Materials.

Openers.

SUcchory, Endive, Betony, Liverwort, Petroſelinum, Smallage, Aſparagus, Roots of Graſs, Dodder, Tamarisk, Juncus Odoratus, Lacca, Copparus, Wormwood, Chamæpitis, Fumaria, Scurvy-graſs, Eringo, Nettle, Ireos, Elder, Hyſſop, Ariſtolochia, Gentian, Coſtus, Fennel-root, Maidenhair, Harts-tongue, Daffodilly, Aſarum, Sarſaparilla, Saſſafras, Acorns, Abretonum, Aloes, Agaric, Rubarb infuſed, Onions, Garlick, Bother, Squilla, Sowbread, Indian Nard, Celtic Nard, Bark of Laurel-Tree, Bitter Almonds, Holy Thiſtle, Camomile, Gun-powder, Sows (Millipedes)

des) Ammoniac, Man's Urine, Rue, Park-Leaves (Vitex) Centaury, Lupines, Chamædris, Coſtum, Ammeas, Biſtort, Camphire, Daucus Seed, Indian Balſam, Scordium, Sweet Cane, Galingal, Agrimony.

Cordials.

FLowers of Baſil Royal, *Flores Caryophillati*, Flowers of Bugloſs and Borage, Rind of Citron, Orenge-Flowers, Roſemary, and its Flowers, Saffron, Muſk, Amber, Folium, [*i. e.* Nardi Folium,] Balm-Gentle, Pimpernel, Gems, Gold, Generous Wines, Fragrant Apples, Roſe, *Roſa Moſchata*, Cloves, Lign-Aloes, Mace, Cinamon, Nutmeg, Cardamom, Galingal, Vinegar, Kermes-berry, *Herba Moſchata*, Betony, White Sanders, Camphire, Flowers of Heliotrope, Penny-royal, Scordium, Opium corrected, White Pepper, Naſturtium, white and red Bean, Caſtum Dulce, Dactylus, Pine, Fig, Egg-ſhell, *Vinum Malvaticum*, Ginger, Kidneys, Oyſters, Creviſes (or River-Crabs) Seed of Nettle, Oyl of Sweet Almonds, *Seſamium Oleum*, Aſparagus, Bulbous Roots, Onions, Garlick, Eruca, Daucus Seed, Eringo, *Siler Mon-*

Montanus, the ſmell of Muſk, *Cynethi Odor*, Caraway Seed, Flower of Pules, Anniſeed, Pellitory, anointing of the Teſticles with Oyl of Elder, in which Pellitory hath been boyl'd, Cloves with Goats-Milk, Olibanum.

An Extract by the Lord Bacon, *for his own uſe, out of the Book of the Prolongation of Life, together with ſome new Advices in order to Health.*

1. ONce in the Week, or at leaſt in the Fornight, to take the Water of *Mithridate diſtilled*, with three parts to one, or Strawberry-water to allay it; and ſome grains of *Nitre* and *Saffron*, in the Morning between ſleeps.

2. To continue my Broth with *Nitre*; but to interchange it every other two Days, with the Juyce of Pomgranates expreſſed, with a little Cloves, and Rind of Citron.

3. To order the taking of the *Maceration*, * as followeth.

To add to the *Maceration*, ſix grains of *Cremor Tartari*, and as much Enula.

* Viz. *Of Rubarb infuſed into a draught of white Wine and Beer, mingled together, for the ſpace of half an Hour, once in ſix or ſeven Days.* See the Lord *Bacon*'s Life by Dr. *Rawley*, towards the end.

To add to the *Oxymel*, ſome Infuſion of Fennel-roots in the Vinegar, and four grains of Angelica-ſeed, and Juyce of Limons, a third part to the Vinegar.

To take it not ſo immediately before Supper; and to have the Broath ſpecially made with *Barley*, *Roſemary*, *Thyme*, and *Creſſes*.

4. To take once in the Month at leaſt, and for two Days together, a grain and a half of Caſtor in my Broath, and Breakfaſt.

5. A Cooling Clyſter to be uſed once a Month, after the working of the Maceration is ſettled.

Take of Barley-water, in which the Roots of Bugloſs are boyled, three ounces, with two drams of Red-Sanders, and two ounces of Raiſins of the Sun, and one ounce of Dactyles, and an ounce and a half of Fat Carycks; let it be ſtrained, and add to it an ounce and a half of Syrup of Violets: Let a Clyſter be made.

Let this be taken (with Veal) in the aforeſaid Decoction.

6. To take every Morning, the Fume of Lign-Aloes, Roſemary and Bays dried, with Juyce; but once in a Week to add a little Tobacco, without otherwiſe taking it in a Pipe.

7. To

7. To appoint every Day an Hour, *ad Affectus Intentionales & ſanos. Qu. de particulari.*

8. To remember Maſtichatories for the Mouth.

9. And Orenge-flower Water to be ſmelt to, or ſnuffed up.

10. In the third Hour after the Sun is riſen, to take in Air from ſome high and open Place, with a ventilation of *Roſæ Moſchatæ*, and freſh Violets; and to ſtir the Earth, with infuſion of Wine and Mint.

11. To uſe Ale with a little Enula Campana, Carduus, Germander, Sage, Angelica Seed, Creſſes of a middle age, to beget a robuſt heat.

12. Mithridate thrice a Year.

13. A bit of Bread dipt in *Vino Odorato*, with Syrup of dry Roſes, and a little Amber, at going to Bed.

14. Never to keep the Body in the ſame poſture above half an Hour at a time.

15. Four Precepts. To break off Cuſtom. To ſhake off Spirits ill diſpoſed. To meditate on Youth. To do nothing againſt a Man's Genius.

16. Syrup of Quinces for the Mouth of the Stomach. Enquire concerning other things uſeful in that kind.

17. To

17. To uſe once during Supper time, Wine in which Gold is quenched.

18. To uſe anointing in the Morning lightly with Oyl of Almonds, with Salt and Saffron, and a gentle rubbing.

19. Ale of the ſecond Infuſion of the Vine of Oak.

20. Methuſalem Water, of Pearls and Shells, of Crabs, and a little Chalk.

21. Ale of Raiſins, Dactyles, Potatoes, Piſtachios, Hony, Tragacanth, Maſtich.

22. Wine with Swines-fleſh, or Harts-fleſh.

23. To drink the firſt Cup at Supper hot, and half an Hour before Supper, ſomething hot and Aromatiz'd.

24. Chalybeats, four times a Year.

25. *Pilulæ ex tribus*, once in two Months, but after the Maſs has been macerated in Oyl of Almonds.

26. Heroic Deſires.

27. Bathing of the Feet once in a Month, with Lie *ex Sale nigro*, Camomile, ſweet Marjoram, Fennel, Sage, and a little *Aqua Vitæ*.

28. To provide always an apt Breakfaſt.

29. To beat the Fleſh before Roſting of it.

30. Macerations in Pickles.

31. Agi-

31. Agitation of Beer by Ropes, or in Wheel-Barrows.

32. That Diet is good which makes Lean, and then Renews. Conſider of the ways to effect it.

Medical Receipts of the Lord *Bacon*'s.

The Firſt Receipt, or his Lordſhip's Broath and Fomentation for the Stone.

The Broath.

TAke one dram of Eryngium Roots, cleanſed and ſliced; and boyl them together with a Chicken. In the end, add of Elder-Flowers, and Marigold-Flowers together, one pugil, of Angelica-Seed half a dram, of Raiſins of the Sun ſtoned fifteen, of Roſemary, Thyme, Mace, together, a little.

In ſix ounces of this Broath, or thereabouts, let there be diſſolved of white *Cremor Tartari* three grains.

Every

Every third or fourth Day, take a ſmall Toaſt of Manchet, dipped in Oyl of Sweet Almonds new drawn, and ſprinkled with a little Loaf-Sugar.

You may make the Broath for two Days, and take the one half every Day.

If you find the Stone to ſtir, forbear the Toaſt for a Courſe or two.

The Intention of this Broath, is, not to Void, but to Undermine the Quarry of the Stones in the Kidneys.

The Fomentation.

Take of Leaves of Violets, Mallows, Pellitory of the Wall, together, one Handful. Of Flowers of Camomile and Mellilot, together one Pugil. The Root of Marſh-Mallows one ounce; of Annis and Fennel-ſeeds, together one ounce and a half, of Flax-ſeed two drams. Make a Decoction in Spring-water.

The

The Second Receipt, ſhewing the way of making a certain Oyntment, which his Lordſhip called, Unguentum Fragrans ſive Romanum; *The Fragrant, or Roman Unguent.*

TAke of the Fat of a Deer, half a pound; of Oyl of Sweet Almonds two ounces. Let them be ſet upon a very gentle Fire, and ſtirr'd with a ſtick of Juniper, till they are melted.

Add of

Root of Flower de Luce poudered, Damask Roſes poudered, together, one dram; of Myrrh diſſolved in Roſe-water, half a dram; of Cloves, half a ſcruple; of Civet, four grains; of Musk, ſix grains; of Oyl of Mace expreſſed, one drop; as much of Roſe-water as ſufficeth to keep the Unguent from being too thick.

Let all theſe be put together in a Glaſs, and ſet upon the Embers, for the ſpace of an Hour; and ſtirred with a ſtick of Juniper.

Note,

Note, That in the Confection of this Oyntment, there was not uſed above a quarter of a pound, and a tenth part of a quarter of Deers Suet: And that all the Ingredients, except the Oyl of Almonds, were doubled, when the Oyntment was half made, becauſe the Fat things ſeemed to be too Predominant.

The Third Receipt.

A Manus Chriſti *for the Stomack.*

TAke of the beſt Pearls very finely pulveriz'd, one dram; of *Sal Nitre*, one ſcruple; of Tartar, two Scruples; of Ginger and Gallingal, together, one ounce and a half; of Calamus, Root of Enula Campana, Nutmeg, together, one ſcruple and a half; of Amber, ſixteen grains; of the beſt Musk, ten grains; with Roſe-water, and the fineſt Sugar, let there be made a *Manus Chriſti.*

The

The Fourth Receipt.

A Secret for the Stomack.

TAke *Lignum Aloes* in groſs ſhavings, ſteep them in Sack, or Alacant, changed twice, half an Hour at a time, till the bitterneſs be drawn forth. Then take the Shavings forth and dry them in the ſhade, and beat them to an Excellent Pouder. Of that Pouder, with the Syrup of Citrons, make a ſmall Pill, to be taken before Supper.

BRITISH
6 NO 79
MUSEUM

A DISCOURSE BY WAY OF INTRODUCTION,

In which the Publiſher endeavoureth an Account of the PHILOSOPHY, MECHANIC INVENTIONS, and WRITINGS, of Sir *FRANCIS BACON*, Baron of *Verulam*, and Viſcount of St. *Albans*; And particularly of theſe REMAINS now ſet forth by him under the Title of BACONIANA.

LONDON,

Printed for *R. C.* at the Roſe and Crown in St. *Paul's* Church-yard, 1679.

BRITISH MUSEUM

AN

ACCOUNT

Of all the

Lord BACON'S WORKS.

IT is my purpoſe to give a true and plain Account, of the Deſigns and Labours of a very great Philoſopher amongſt us; and to offer to the World, in ſome tollerable Method, thoſe *Remains* of his, which to that end, were put into my Hands.

Something of this hath been done already by his Lordſhip himſelf; and ſomething further hath been added by the Reverend Dr. *Rawley*: But their Remarks lay ſcattered in divers Places; and here they are

put under one View, and have received very ample Enlargements.

In this laſt and moſt comprehenſive Account, I have, on purpoſe, uſed a looſe and *Aſiatic* Style, and wilfully committed that venial fault with which the *Laconian* (in *Boccalini*) is merrily taxed, who had ſaid that in *three words*, which he might poſſibly have expreſs'd in *two*. I hop'd, by this means, to ſerve the more effectually, *ordinary Readers*, who ſtand chiefly in need of this Introduction; and whoſe Capacities can be no more reach'd by a cloſe and ſtrict Diſcourſe, than Game can be taken by a Net unſpread.

For any praiſe upon the account of this ſmall Performance, it is not worth the while to be ſolicitous about it. Yet ſometimes, mean Men get a ſtock of Reputation, by gathering up the *Fragments of the Learned*; as Beggars (they ſay) have gotten Eſtates by ſaving together the *Alms of the Rich*. If that falls not out here where it is not expected, it will be abundantly enough to me if the Inferiour Reader may have Benefit, and any Honour may be done to the Memory of his Lordſhip, whoſe more *General Encomium* I ſhall firſt ſet down, and then annex *a particular Narrative* of thoſe Deſigns and Labours of his, which may be

ſaid,

ſaid, not only to merit, buteven to exceed all my Commendations.

I begin (as I ſaid) with his Lordſhip's Praiſe, in a more general way. And here I affirm, with good aſſurance (for Truth is bold) that amongſt thoſe few, who by the ſtrength of their private Reaſon, have reſiſted popular Errors, and avanced real and uſeful Learning; there has not ariſen a more Eminent Perſon, than the *Lord High Chancellor Bacon.* Such great Wits, are not the common Births of Time: And they, ſurely, intended to ſignifie ſo much who ſaid of the Phœnix (though in Hyperbole as well as Metaphor) that Nature gives the World that *Individual Species*, but once in five hundred Years.

It is true, There lived in part of the laſt, and this, Century, many memorable Advancers of Philoſophical Knowledg. I mean not here ſuch as *Patricius*, or *Teleſius*, *Brunus*, *Severinus* the *Dane*, or *Campanella.* Theſe, indeed, departed from ſome Errors of the Ancients, but they did not frame any ſolid *Hypotheſis* of their own. They only ſpun new Cobwebs, where they had bruſh'd down the old. Nay, I intend not, in this place, either *de Chart*, or *Gaſſendi.* They were, certainly, great Men, but they appeared ſomewhat later, and deſcended

into the depths of Philoſophy, after the Ice had been broken by others. And thoſe I take to have been chiefly *Copernicus*, *Father Paul* the *Venetian*, *Galileo*, *Harvey*, *Gilbert*, and the Philoſopher before-remembred, Sir *Francis Bacon*, who, if all his Circumſtances be duly weigh'd, may ſeem to excel them all. He was by *Profeſſion*, a common Lawyer; by *Office*, in the *Queen's* time, one of the *Clerks* of the Council; in the Reign of King *James*, one of the *King's Counſel* Learned, then *Solicitor* General, and one of the *Judges* in the Knight-Marſhals Court; then *Attorney* General, and one of the King's *Privy-Council*; then *Lord-Keeper* of the Great Seal, and during the Kings abſence in *Scotland*, *Lord Protector*: And laſt of all, *Lord High Chancellor of England*. So that in ſuch a Life as his, ſo thickly ſet with Buſineſs of ſuch Height, it is a Miracle that all Seeds of Philoſophy were not daily overdropped, and in a ſhort time, quite choaked; and that any one of them ſprung up to Maturity. And yet his proſper'd beyond thoſe of the Philoſophers before-mentioned, though they were not preſſed on with ſuch a crowd of ſecular Buſineſs.

For *Copernicus*, he concern'd himſelf eſpecially in the Revolutions of the Heavenly Bodies,

Bodies, in reviving and perfecting the obſolete Doctrine of *Philolaus*, touching the motion of the Earth, and in ſetting free the Planets from thoſe many Epicycles, Eccentrics, and Concentrics, in which *Ptolomy*, and others had entrangled them. And he well underſtood the Courſe of the Stars, though he did not much ſtudy that natural motive Power which carries them about in their ſeveral *Elliptics*. The like Remark may be made concerning Mr. *Gilbert*, who applied himſelf particularly to the conſideration of Magnetic Powers; as alſo concerning Dr. *Harvey*, who inquired principally into the Generation of Animals, and the motion of the Heart: Subjects in which he made great progreſs, though into the former, the help of Microſcopes, would have given him further inſight (*a*); and in both, he rather purſued the proofs of his Hypotheſes, than the nature of the Mechanic force, which produced thoſe great Effects.

(a) See *Dr.* Highmore, *of Generation*, p. 70, 71.

Father Paul, was a more general Philoſopher, and the Head of a *Meeting of Vertuoſi* in *Venice*. He excelled in *Mechanics*, in *Mathematics* of all kinds, in *Philological* Learning, in *Anatomy*. In his Anatomical Studies, he exercis'd ſuch Sagacity, that he made further diſcoveries in the fabrick of

the Eye, and taught *Aqua-pendente*, thoſe new Speculations which he publiſh'd on that Subject; he found out (ſaith *Fulgentio*) the *Valvulæ in the Veins*, and began the Doctrine of the Circulation of the Blood: Though there is reaſon to believe, that he receiv'd the hints of it from Sir *Henry Wotton*, who himſelf had taken them from Dr. *Harvey* (a). But, the preſent ſtate of the Affairs of *Venice* ſo requiring, *Father Paul* bent his Studies to Eccleſiaſtical Polity, and chiefly employ'd his Pen in detecting the Uſurpations and Corruptions of the *Papacy*: Endeavouring (ſo far as Books could do it) to preſerve the Neck of that Republick, from the Bondage of *Paul the Fifth*, who attempted to ſet his Foot upon it.

(a) Cartes *diſſ. de Methodo*, p. 46. Herveo *laus hæc tribuenda eſt quòd primam in iſtâ materiâ glaciem fregerit*, &c.

Galileo further improv'd the Doctrine of *Copernicus*; diſcover'd by Teleſcopes, new Stars in the Heavens; wrote *Dialogues* concerning the *Syſtem of the World*, and touching *Local Motion*; which latter is the Key that openeth Nature. But he deſcended not to the ſeveral Claſſes of Bodies in Nature, and the particulars contained in them, and their reſpective Motions, and Uſes. Neither did he publiſh any thing till many Years

Years had paſs'd, ſince Mr. *Bacon* had form'd and modelled in his thoughts, his larger Idea of Experimental Knowledg. His *Sidereus Nuncius*, came not forth till towards the midſt of the Reign of King *James*. And King *Charles* had ſate ſome Years on his Throne, er'e he publiſh'd his Dialogue of the Syſtem of the World. Whereas Mr. *Bacon* had not only publiſh'd two Books of his *Advancement*, in the beginning of K. *James*'s Reign, but early in the *Queen*'s time, (as from his Letter to *Fulgentio*, plainly appeareth) he had written his *Temporis Partus Maximus*. That Book (pompous in its Title, but ſolid in its Matter; like a great Feather put ſometimes on a good Headpiece) contained in it, though in imperfect manner, and ſo far as the greenneſs of his Years permitted, the principal Rudiments of his *Inſtauration*. The work therefore of the *Inſtauration*, was an Original; and a Work ſo vaſt and comprehenſive in its deſign, that though others in that Age, might hew out this, or the other *Pillar*; yet of him alone it ſeemeth true, that he fram'd the *whole Model* of the *Houſe of Wiſdom*.

In thoſe days in which he began his Studies, *Ariſtotle* was, in effect, the Pope in Philoſophy. The Lectures, both in his private

private College, and in the publick Schools, were generally Expoſitions upon *Ariſtotle's* Text. And every Opinion, wrote by him as his own, was eſteem'd as Authentick, as if it had been given under the *Seal of the Fiſher*. It was, therefore, a very ſingular Felicity in a young Gentleman to ſee further into Nature, than that celebrated Philoſopher, at whoſe feet he was plac'd. And it was as happy as it was extraordinary, that he took diſtaſte betimes at the Vulgar Phyſicks. Uſe and Cuſtome in that way, might have reconciled it to him, as it had done to others of great Learning. For a Philoſopher is like a Vine, of which they ſay, It muſt be ſet of a Plant, and not of a Tree.

But, though there was bred in Mr. *Bacon* ſo early a diſlike of the Phyſiologie of *Ariſtotle*, yet he did not deſpiſe him with that Pride and Haughtineſs, with which Youth is wont to be puffed up. He had a juſt eſteem of that great Maſter in Learning (*c*), and greater than that which *Ariſtotle* himſelf expreſſed towards the Philoſophers that went before him. For he endeavour'd (ſome ſay) to ſtifle all their Labours; deſigning to himſelf an univerſal Monarchy over Opi-

(c) *De Augm. Scient.* l. 3. c. 4. *Caterum, de viro tam Eximio certè, &, ob acumen Ingenii, mirabili,* Ariſtotele, &c.

Opinions, as his Patron *Alexander* did over Men. Our Heröe owned what was excellent in him; but, in his Inquiries into Nature, he proceeded not upon his Principles. He began the Work a-new, and laid the foundation of Philoſophick Theory in numerous Experiments.

By this Theory is not (as I conceive) ſo much to be underſtood, that moſt abſtracted, and more narrow one, of the meer nature and definition of Matter, Motion, Place, Figure, Sight, Quantity, and the like, which a Man's Reaſon may find out, by a few common and daily Appearances in Nature, or Operations of Art: But we are to underſtand by it, a truer and fuller Knowledg, of the Syſteme of the World, of the ſeveral Actions and Paſſions of Bodies in it, and of the divers Ways whereby, in themſelves, or by the application of Art to them, they may be made ſerviceable to Humane Life.

Now this was a Work for a Man of a thouſand Hands, and as many Eyes, and depended upon a diſtinct, and comprehenſive, Hiſtory of Nature. It was a way laborious and tedious, yet uſeful and honourable, and in this, like that way of the Snail, which *ſhineth* though it is *ſlow.*

Such an uſeful and noble Philoſophy did our

our Author deſign, inſtead of the *Art of Diſputation*, which then generally prevail'd, and which he compar'd to the condition of Children who are apt for *Talk*, but not for *Generation*. And certainly, that Character was moſt due unto himſelf which he gave to *Xenophanes*, of whom he ſaid, that he was *a Man of a vaſt Conceit, and that minded nothing but Infinitum (d)*.

(d) *Hiſt. of Life & Death.* p. 15.

Eaſie it is to add to things already *invented*; but to *invent*, and to do it under Diſcouragement, when the World is prejudiced againſt the Invention, and with loud Clamour hooteth at the Projector; this is not an Undertaking for Dulneſs, or Cowardize. To do this, argues an Inquiſitive and *Sagacious Wit*; *A mind free* from ſlaviſh prepoſſeſſion; *a piercing Judgment*, able to ſee through the miſts of Authority; a great *Power* in the Underſtanding, giving to a Man ſufficient *Courage* to bear up the Head againſt the common Current of Philoſophical Doctrines, and *Force* to beat out its own way in untravelled Places.

With ſuch Intellectual Ability, was the Lord *Verulam* endow'd: And he *ſtood on the old Paths*, and perceiv'd, the unſoundneſs of their Bottom; their intricate Windings; their tendency to an uſeleſs End, or rather

rather to endleſs Diſputation; and the daily Juſtlings and Rencounters of thoſe who travail'd in them: And he looked attentively round about him, and he eſpied a new, and better, and larger, and ſafer way; and he journey'd far in it himſelf; and he left a Map of it for Poſterity, who might further purſue it; and he has been happy in being follow'd, by Men of the ableſt Underſtandings, with ſingular ſucceſs; and the *Societies* for improving of Natural Knowledg, do not at this day, depart from his Directions, though they travel further than Death would ſuffer him to adventure.

I can, at preſent, call to remembrance but one Man, who hath undervalued his Lordſhip's Method; and it is the ſame Man who hath libell'd the Holy Scriptures themſelves; the Infidel *Spinoza* (*e*). This Man objecteth againſt his Way, that it faileth in the very entrance of it, through a miſtake about the *Original of Error.*

(e) *B. D.* Spinoza *in Ep.* 2. *ad H.* Oldenburg. *with op. Poſth.* p. 398, 399.

His Lordſhip's Opinion is the ſame with that which *de Chart* inſiſteth on, in his latter Philoſophy. Both ſhew that therefore Man deceives himſelf, becauſe his *Will* (being larger in its deſires, than the *Underſtanding*

ing is in its Comprehenſions; and haſtning its opinion of ſuch Objects as it covets to know, before it hath ſufficiently attended to them, and obtain'd a clear and diſtinct perception of them) does cauſe it to yield a blind and raſh, and therefore groundleſs Aſſent to inſufficient Evidence.

His Lordſhip hath expreſſed it *thus*, after his better way of ſaying things. "The "*Underſtanding* (*f*) is not only made up "of dry Light, but it receives an infuſion "from the *Will* and Affections: And that "begets ſuch Sciences as the Heart deſireth. "For a Man ſooneſt believes that which "he would have to be true. Wherefore "he rejects *difficult Truths*, through impa- "tience in inquiring; and *ſober Truths*, be- "cauſe they reſtrain his hope [or deſire;] "and the *deeper Natural Truths*, by reaſon of "Superſtition; and the *Light of Experiments*, "by reaſon of Arrogance and Pride, leſt the "Mind ſhould ſeem to be converſant in mean "and tranſitory Things; and *Paradoxes*, out "of reſpect to the opinion of the Vulgar. In "ſum, the *Will* ſeaſons and infects the *Mind*, "by innumerable Ways, and by ſuch as are, "ſometimes, not at all perceived.

(f) *Nov. Organ.* l. 1. *Aph.* 49. P. 44, 45.

Now, how, think you, doth *Spinoza* ſhew this opinion, to be a groſs and fundamental *Miſtake*? Why, by denying that there

is

is any ſuch thing in Man as a *Will*: (as if that general name was ever uſed to ſignifie a particular Act, and not rather to expreſs the general notion of that Power:) By telling us that all Volitions are particular Acts, and as fatally determin'd by a Chain of Phyſical Cauſes, as any effects whatſoever of Natural Bodies. So that we are like to learn well, from his Philoſophy, how to amend our Erroneous Aſſent, whilſt it teacheth us that it is neceſſary, and not to be mended, unleſs Men could have other Bodies, and there were another Scheme of Nature.

It muſt be confeſs'd, that the Lord I write of, was not without Infirmities, Intellectual or Moral: And the latter of theſe have made the greater Noiſe from the greatneſs of his Fall. I do not, here, pretend to ſpeak of an Angel, but of a Man: And no Man, *great in Wit*, and *high in Office*, can live free from ſuſpicion of both kinds of Errors. For that *Heat* which is inſtrumental in making a *great Wit*, is apt to diſorder the attention of the Mind, and the ſtability of the Temper. And *High Place*, becauſe it giveth power to Opportunity, though no Athority to offend, is ever look'd on with a jealous Eye: And corrupt Men who mete by their own Meaſures, think no Man can be Great, and Innocent too. His

His Lordſhip own'd it under his Hand, (g) that, *He was frail, and did partake of the Abuſes of the Times:* And, ſurely, he was a partaker of their Severities alſo; though they proved, by accident, happy Croſſes and Misfortunes. Methinks they are reſembled by thoſe of Sir *George Sommers*, who being bound, by his Employment, to another Coaſt, was by Tempeſt, caſt upon the *Barmudas*. And there, a Shipwrack'd Man made full diſcovery of a new temperate fruitful Region, which none had before inhabited; and which Mariners, who had only ſeen its Rocks, had eſteemed an inacceſſible and enchanted Place. The great cauſe of his Suffering, is to ſome, a ſecret. I leave them to find it out, by his words to King *James* (h), *I wiſh* (ſaid he) *that as I am the firſt, ſo I may be the laſt of Sacrifices in your Times.* And when from private Appetite, it is reſolv'd, that a Creature ſhall be ſacrific'd; it is eaſie to pick up ſticks enough, from any Thicket whither it hath ſtraid, to make a Fire to offer it with.

(g) *In his Letter to King James, March 25. 1620. In the Cab.*

(h) *See Mr.* Buſhels *Extract.* p. 19.

But whatſoever his Errors were, or the cauſes of his Misfortunes, they are overballanc'd by his Vertues, and *will die with Time.* His Errors were but as ſome Excreſcencies, which grow on thoſe Trees that are

are fit to build the Palaces of Kings: For though they are not proper and natural Parts, yet they do not very much deprive the Body of its use and value. And, further, (to express my self by a more decent Image, a Comparison of his own;) "His "Fall will be to Posterity, but as a little "Picture of *Night-work*, remaining a-"mongst the Fair and Excellent Tables of "his *Acts and Works* (*i*).

(i) *Epist. to Bishop* Andrews

These I distinguish, into two kinds,

His *Mechanical Inventions*, and his *Writings:*

I doubt not but his *Mechanical Inventions* were many. But I can call to mind but Three, at this time, and of them I can give but a very broken Account: And, for his Instruments and Ways in recovering deserted *Mines*, I can give no account at all; though certainly, without new Tools and peculiar Inventions, he would never have undertaken that new and hazardous Work. Of the three Inventions which come now to my Memory, the

First was *an Engine representing the motion of the Planets.* Of this I can say no more than what I find, in his own words, in one of his Miscellany Papers in Manuscript;

The words are theſe: "I did, once, cauſe "to be repreſented to me, by *Wires*, the "motion of ſome *Planets*, in fact as it is, "without *Theories* of *Orbs*, &c. And it "ſeemed a ſtrange and extravagant Motion. "One while, they moved in *Spires for-* "*wards*; another while they did unwind "themſelves in *Spires backwards*: One while "they made larger Circles, and higher; "another while ſmaller Circles, and lower: "One while they mov'd to the North, in "their Spires, another while to the South, "*&c.*

His *Second Invention* was a *ſecret Curioſity of Nature, whereby to know the Seaſon of every Hour of the Year, by a Philoſophical Glaſs, placed (with a ſmall proportion of Water) in a Chamber.* This Invention I deſcribe in the words of him, from whom I had the notice of it, Mr. *Thomas Buſhel* (*k*), one of his Lordſhips Menial Servants; a Man skilful in diſcovering and opening of *Mines*, and famous for his curious *Water-Works*, in *Oxfordſhire*, by which he imitated *Rain*, *Hail*, the *Rain-bow*, *Thunder* and *Lightning*.

(k) *See his Extract.* p. 17.

This ſecret cannot be that Inſtrument which we call *Vitrum Calendare*, or the *Weather-Glaſs*, the Lord *Bacon* in his Wri-

Writings (*l*), ſpeaking of that as a thing in ordinary uſe, and commending, not Water || but rectifi'd Spirit of Wine, in the uſe of it. Nor (being an Inſtrument made with Water) is it likely to have ſhewed changes of the Air with ſo much exactneſs, as the later Baroſcope made with Mercury. And yet, it ſhould ſeem to be a ſecret of high value by the Reward, it is ſaid to have procured. For the Earl of *Eſſex* (as he in his *Extract. pag.* 17. reporteth) when Mr. *Bacon* had made a Preſent of it to him, was pleas'd to be very bountiful in his Thanks, and beſtow upon him *Twicknam-Park*, and its Garden of Paradiſe, as a place for his Studies. I confeſs, I have not Faith enough to believe the whole of this Relation. And yet I believe the Earl of *Eſſex* was extremely Liberal, and free even to Profuſeneſs; that *he was a great lover of Learned Men, being, in ſome ſort, one of them himſelf* (*m*); and that with ſingular Patronage, he cheriſh'd the hopeful Parts of Mr. *Bacon*, who alſo ſtudied *his* Fortunes and Service. Yet Mr. *Bacon* himſelf, where he profeſſeth his unwillingneſs to be ſhort, in the commemoration of the favours of that Earl; is, in this great one, perfectly ſilent (*n*). But there is, in his *Apologie*, another Story, which may ſeem

(l) *Hiſt. of life and death*, p. 22.

|| *In Formâ Calidi*, §. 24. p. 176. *Org.*

(m) *MS. Hiſt. of Q. Eliz.* p. 39.

(n) *Bacon's Apol. conc. the Earl of Eſſex.* p. 54, 55.

to have given to Mr. *Buſhel*, the occaſion of his Miſtake. "After the Queen had de-"ny'd to Mr. *Bacon*, the Solicitor's Place, "for the which the Earl of *Eſſex* had been "a long and earneſt ſuitor on his behalf, it "pleaſed that Earl to come to him, from "*Rickmond*, to *Twicknam-Park*; and thus "to break with him: Mr. *Bacon*, the *Queen* "hath deny'd me the *Place* for you.——— "you fare ill, becauſe you have choſen *me* "for your Mean and Dependance: You "have ſpent your thoughts and time in my "Matters; I die—if I do not do ſomewhat "towards your Fortune. You ſhall not "deny to accept a piece of Land which I "will beſtow upon you. And it was, it ſeems, ſo large a piece, that he under-ſold it for no leſs than Eighteen Hundred Pounds.

His *Third Invention* was, a kind of *Mechanical Index of the Mind*. And of this, Mr. *Buſhel* (*o*) hath given us the following Narrative and Deſcription. "His Lord-"ſhip preſented to Prince *Henry*, *Two Tri-*"*angular Stones* (as the Firſt-fruits of his "Philoſophy) to imitate the Sympatheti-"cal Motion of the *Load-ſtone* and *Iron*, "although made up by the Compounds of "Meteors (as Star-ſhot Jelly) and other "like Magical Ingredients, with the reflect-"ed

(o) *In his Extract.* p. 17, 18.

"ed Beams of the Sun, on purpoſe that "the warmth diſtill'd into them through the "moiſt heat of the Hand, might diſcover "the affection of the Heart, by a viſible "ſign of their Attraction and Appetite to "each other, like the hand of a Watch, "within ten Minutes after they are laid on "a Marble Table, or the Theatre of a great "Looking-Glaſs. I write not this as a "feigned Story, but as a real Truth; for "I was never quiet in my Mind, till I had "procured theſe Jewels of my Lord's Phi-"loſophy from Mr. *Archy Primroſe*, the "Prince's Page.

Of this I find nothing, either in his *Lordſhip's Experiments* (p) *touching Emiſſion, or Immateriate Virtues, from the Minds and Spirits of Men*; or, in thoſe concerning the *ſecret Virtue of Sympathy and Antipathy* (q). Wherefore I forbear to ſpeak further in an Argument about which I am ſo much in the dark.

(p) *Nat. Hiſt. Cent.* 10. *Exp.* 939. &c. p. 205.

(q) *Ibid. Exp.* 960. &c. p. 211.

I proceed to ſubjects upon which I can ſpeak with much more aſſurance, his Inimitable *Writings*.

Now, of the Works of the Lord *Bacon*, many are extant, and ſome are loſt, in whole, or in part.

His *Abecedarium Naturæ*, is in part loſt, and there remaineth nothing of it beſides

the Fragment, lately retrieved, and now firſt publiſh'd. But this loſs is the leſs to be lamented, becauſe it is made up with advantage, in the ſecond and better thoughts of the Author, in the two firſt Parts of his Inſtauration. The World hath ſuſtain'd a much greater loſs in his *Hiſtoria Gravis & Levis*, which (I fear) is wholly periſhed. It is true, he had gone no further than the general Delineation of this Work; but thoſe Out-lines drawn by ſo great an Artiſt, would have much directed others, in deſcribing thoſe important *Phenomena* of Nature.

Alſo his Collection of Wiſe and Acute Sentences, entituled by him, *Ornamenta Rationalia*; is either wholly loſt; or, in ſome obſcure place, committed to Moths and Cobwebs. But this is, here in ſome ſort ſupplied, partly out of his own Works, and partly out of thoſe of one of the Ancients.

Loſt, likewiſe, is a Book which he wrote in his Youth, he call'd it [*Temporis Partus Maximus*] (*r*) the Greateſt Birth of Time: Or rather, *Temporis Partus Maſculus*, the Maſculine Birth of Time. For ſo *Gruter* found it call'd in ſome of the Papers of Sir *William Boſwel* (*ſ*). This was a kind of Embrio of the Inſtauration:

(r) *See the Epiſt. to* Fulgen.

(ſ) *See the Page after the Title of* Scripta Philoſophica.

And

and if it had been preſerved, it might have delighted and profited Philoſophical Readers, who could then have ſeen the Generation of that great Work, as it were from the firſt Egg of it.

Of thoſe Works of the Lord *Bacon's* which are *Extant*, ſome he left imperfect, that he might purſue his Deſign in others; *As the New Atlantis:* Some he broke off on purpoſe, being contented to have ſet others on-wards in their way; as *The Dialogue of a Holy War.* In ſome he was prevented by Death; as in the Hiſtory of *Henry* the Eighth. Of ſome he deſpaired; as of the *Philoſophia Prima*, of which he left but ſome few Axioms. And laſtly, ſome he perfected; as ſome parts of the *Great Inſtauration.* And amongſt all his Works, that of his *Inſtauration*, deſerveth the firſt place. He thought ſo himſelf, ſaying to Dr. *Andrews*, then Lord Biſhop of *Wincheſter* (*t*), "This is the Work, which, in "my own judgment, (*Si nunquam fallit* "*Imago*) I do moſt eſteem.

(r) *In Epiſt. Dedic. before his Advertiſement touching a holy War.*

In this Work, he deſigned to take in pieces the former Model of Sciences; to lay aſide the rotten Materials; to give it a new Form, and much Enlargement; and to found it, not upon Imagination, but Reaſon helped by Experience. This

Great Inſtauration, was to conſiſt of *Six Parts*.

The *Firſt Part* propoſed was, the *Partitions of the Sciences*: And this the Author perfected in that Golden Treatiſe of the *Advancement of Learning*, addreſſed to King *James*, a Labour which he termed (*u*) the comfort of his other Labours. This he firſt wrote in two Books, in the *Engliſh* Tongue, in which his Pen excelled. And of this Firſt Edition that is to be meant, which, with ſome Truth, and more Modeſty, he wrote to the Earl of *Salisbury*; telling him (*w*), "That, in his Book, he was "contented to awake better Spirits, being "himſelf like a Bell-ringer, who is firſt up "to call others to Church. Afterwards he enlargeth the Second of thoſe Two Diſcourſes, which contained eſpecially the aboveſaid Partition, and divided the Matter of it into Eight Books. And, knowing that this Work was deſired beyond the Seas, and being alſo aware, that Books written in a modern Language, which receiveth much change in a few Years, were out of uſe; he caus'd that part of it which he had written in *Engliſh*, to be tranſlated into the *Latine* Tongue, by Mr. *Herbert*, and ſome others, who were eſteemed Maſters in the *Roman* Eloquence. Notwithſtanding

(u) *In his Letter to Sir T. Bodley, p.* 34. Reſuſ.

(w) *In a Letter in* Reſuſe. *p.* 31.

ing which, he ſo ſuted the Style to his Conceptions, by a ſtrict Caſtigation of the whole Work, that it may deſervedly ſeem his own. The Tranſlation of this Work (that is, of much of the Two Books written by him in *Engliſh*) he firſt commended to Dr. *Playfer*, a Profeſſour of Divinity in the Univerſity of *Cambridg*; uſing, amongſt others, theſe words to him. "The (x) privateneſs of the Language conſi- "dered, wherein the Book is written, ex- "cluding ſo many Readers; as, on the o- "ther ſide, the obſcurity of the Argument, "in many parts of it, excludeth many o- "thers; I muſt account it, a ſecond Birth "of that Work, if it might be tranſlated "into *Latine*, without manifeſt loſs of the "Sence, and Matter. For this purpoſe I "could not repreſent to my ſelf any Man, "into whoſe hands I do more earneſtly de- "ſire that Work ſhould fall, than your "Self: For, by that I have heard, and "read, I know no Man a greater Maſter, "in commanding Words to ſerve Mat- "ter.

(x) *Collect. of Letters in* Reſuſc. *p.* 33, 34.

The Doctor was willing to ſerve ſo Excellent a Perſon, and ſo worthy a Deſign; and, within a while, ſent him a Specimen of a *Latine* Tranſlation. But Men, generally, come ſhort of themſelves when they ſtrive

ſtrive to out-doe themſelves. They put a force upon their Natural Genius, and, by ſtraining of it, crack and diſable it. And ſo, it ſeems, it happened to that Worthy and Elegant Man. Upon this great Occaſion, he would be over-accurate; and he ſent a Specimen of ſuch ſuperfine Latinity, that the Lord *Bacon* did not encourage him to labour further in that Work, in the penning of which, he deſired not ſo much neat and polite, as clear Maſculine, and apt Expreſſion.

The whole of this Book was rendred into *Engliſh* by Dr. *Gilbert Wats*, of *Oxford*; and the Tranſlation has been well received by many. But ſome there were, who wiſhed that a Tranſlation had been ſet forth, in which the Genius and Spirit of the Lord *Bacon* had more appeared. And I have ſeen a Letter, written by certain Gentlemen to Dr. *Rawley*, wherein they *thus* importune him for a more accurate Verſion, by his own Hand. "It is our "humble ſute to you, and we do earneſtly "ſolicit you,— to give your ſelf the "Trouble, to correct the too much defe- "ctive Tranſlation of *de Augmentis* "*Scientiarum*, which Dr. *Watts* hath ſet "forth. It is a thouſand pities, that ſo "worthy a Piece ſhould loſe its Grace "and

"and Credit by an ill Expoſitor; ſince "thoſe Perſons, who read that Tranſlati-"on, taking it for Genuine, and upon that "preſumption not regarding the *Latine* "Edition, are thereby robbed of that be-"nefit which (if you would pleaſe to "undertake the Buſineſs) they might re-"ceive. This tendeth to the diſhonour of "that Noble Lord, and the hindrance of "the *Advancement of Learning.*

This Work hath been alſo tranſlated into *French* upon the motion of the *Marquis Fiat.* But in it there are many things wholly omitted, many things perfectly miſtaken, and ſome things (eſpecially ſuch as relate to Religion) wilfully perverted. Inſomuch that, in in one place, he makes his Lordſhip to magnifie the Legend: A Book, ſure of little Credit with him, when he thus began one of his Eſſays *; "I had "rather believe all the Fables in the Le-"gend, and the Talmud, and the Alco-"ran, than that his Univerſal Frame is "without a Mind.

* *Eſſay of Atheiſm.*

The faireſt, and moſt correct Edition of this Book in *Latine*, is that in Folio, printed at *London*, *Anno* 1623. And whoſoever would underſtand the Lord *Bacon's* Cypher (*y*), let him conſult that accurate Edition. For, in ſome other Editions which

(y) *In l.* 6. *c.* 1.

which I have peruſed, the form of the Letters of the Alphabet, in which much of the Myſterie conſiſteth, is not obſerved: But the *Roman* and *Italic* ſhapes of them are confounded.

To this Book we may reduce the firſt four Chapters of that imperfect Treatiſe, publiſhed in *Latine* by *Iſaac Gruter* (z), and called *The Deſcription of the Intellectual Globe*; they being but a rude draught of the Partition of the Sciences, ſo accurately and methodically diſpoſed, in this Book of the Advancement of Learning. To this Work, alſo, we may reduce, the Treatiſe called *Thema Cœli*, publiſhed likewiſe in *Latine*, by *Gruter*. And it particularly belongeth to the Fourth Chapter, and the Third Book of it; as being a Diſcourſe tending to an improvement of the Syſtem of the Heavens, which is treated of in that place, the Houſes of which (had God granted him life) he would have underſtood as well almoſt as he did his own. For the ſame Reaſon, we may reduce, to the ſame place of the *Advancement*, the Fifth, Sixth, and Seventh Chapters, of the *Deſcriptio Globi Intellectualis*, above remembred (*a*).

(z) *Inter Scripta Philoſ.* fol. 75.

(a) *See* Verulam's *Scripta Philoſ.* p. 90, &c.

The Second Part of his Great Inſtauration (and ſo conſiderable a part of it, that the Name of the whole is given to it) is his

his *Novum Organum Scientiarum*, written by himſelf in the *Latine* Tongue, and printed alſo moſt beautifully and correctly in Folio, at *London* (*b*). This Work he Dedicated to King *James*, with the following Excuſe; That, if he had ſtolen any time, for the Compoſure of it, from his Majeſtie's other Affairs, he had made ſome ſort of Reſtitution, by doing Honour to his Name and his Reign. The King wrote to him, then Chancellor, a Letter of thanks, with his own Hand (*c*); and this was the firſt part of it. "My Lord, I have received your Letter, and your Book, than "the which you could not have ſent, "a more acceptable Preſent, to me. How "thankful I am for it, cannot better be "expreſſed by me, than by a firm Reſolution I have taken; Firſt, to read it "through with Care and Attention; "though I ſhould ſteal ſome Hours from "my Sleep; having, otherwiſe, as little "ſpare Time to read it, as you had to "write it: And then to uſe the liberty of "a true Friend, in not ſparing to ask you "the queſtion in any Point, whereof I "ſtand in doubt, (*Nam ejus eſt explicare, "cujus eſt condere*;) as, on the other part, "I will willingly give a due commendation "to ſuch Places, as in my Opinion, ſhall "de-

(b) 1620. *and in* 2d *part* Reſ. *part of this Orga. is publ. in an* Engl. *Verſion.*

(c) *Dated* Octob. 16. 1620. *See* Coll. *of Letters in* Reſuſc. *p.* 83.

"deſerve it. In the mean time, I can with "comfort, aſſure you, that you could not "have made choice of a Subject, more be- "fitting your Place, and your Univerſal, "and Methodical Knowledg.——

Three Copies of this *Organum*, were ſent by the Lord *Bacon* to Sir *Henry Wotton*, one who took a pride (as himſelf ſaith) in a certain Congeniality with his Lord-ſhip's Studies. And how very much he valued the *Preſent*, we may learn from his own words. "You Lordſhip (ſaid he*) hath "done a great and ever-living Benefit to "all the Children of Nature, and to Na- "ture her ſelf in her uttermoſt extent of "Latitude: Who, never before, had ſo "noble, nor ſo true an Interpreter, or (as I am readier to ſtyle your Lordſhip) "never ſo inward a Secretary of her Cabi- "net. But of your Work (which came "but this Week to my hands) I ſhall find "occaſion to ſpeak more hereafter; ha- "ving yet read only the Firſt Book there- "of, and a few Aphoriſms of the Second. "For it is not a Banquet that Men may ſu- "perficially taſte, and put up the reſt in "their Pockets; but, in truth, a ſolid "Feaſt, which requireth due Maſtication. "Therefore, when I have once, my ſelf, "peruſed the whole, I determine to have "it

* *Sir H. Wotton's Remains*, p. 298, 299.

"it read, piece by piece, at certain Hours, "in my Domeſtic College, as an Ancient "Author: For I have learned thus much "by it already, that we are extremely miſ- "taken in the Computation of Antiquity, "by ſearching it backwards; becauſe, in- "deed, the firſt Times were the youngeſt; "eſpecially in points of Natural Diſcovery "and Experience.——

This *Novum Organum* containeth in it, Inſtructions concerning a better and more perfect uſe of Reaſon in our Inquiſitions after things. And therefore the Second Title which he gave it was, *Directions concerning Interpretations of Nature.* And, by this Art, he deſigned a Logick more uſeful than the Vulgar, and an *Organon* apter to help the Intellectual Powers, than that of *Ariſtotle.* For he propoſed here, not ſo much the Invention of Arguments, as of Arts; and in Demonſtration, he uſed Induction, more than Contentious Syllogiſm; and in his Induction, he did not ſtraightway proceed from a few particular Senſible Notions, to the moſt general of all; but raiſed Axioms by degrees, deſigning the moſt general Notions for the laſt place; and inſiſting on ſuch of them as are, not merely Notional, but, coming from Nature, do alſo lead to her.

This

This Book containeth Three Parts, *The Preface*; the *Diſtribution* of the Work of the Great Inſtauration; *Aphoriſms*, guiding to the Interpretation of Nature.

The Preface conſidereth the preſent unhappy ſtate of Learning, together with Counſels and Advices to advance and improve it. To this Preface therefore, are to be reduced the *Indicia*, and the *Proem* in *Gruter* (*d*), concerning the Interpretation of Nature; the Firſt Book *de Augmentis Scientiarum*, which treateth generally of their Dignity and Advancement; and his Lordſhip's *Cogitata & Viſa* (*e*), written by him, in *Latine*, without Intention of making them publick in that Form, and ſent to Dr. *Andrews* (*f*), as likewiſe to Sir *Thomas Bodely*, with a deſire to receive their Cenſures and Emendations. The *latter* returned him a free and friendly Judgment of this Work, in a large and learned Letter, publiſhed in the *Cabala*, in the *Engliſh* Tongue, and by *Gruter* in the *Latine* (*g*). The like, perhaps, was done by the *former*, though his Anſwer be not extant.

To *the Diſtribution*, belongeth that *Latine* Fragment in *Gruter* (*h*), called, The Delineation, and Argument, of the Second Part of the Inſtauration. So doth that (*i*) of the Philoſophy of *Parmenides* and

(d) *Script.* p. 285. & 479.

(e) *Pub. by* Gruter *among the* Scripta.

(f) *Anno* 1607. *ſee* Reſuſc. *p.* 35.

(g) *Inter Scripta Philoſ.* p. 62.

(h) *Inter Scripta*, p. 293.

(i) Pag. 208.

and *Teleſius*, and (eſpecially) *Democritus*. For (as he ſheweth in the beginning of that Part) he deſigned firſt to conſider the Learning of which the World was poſſeſſed; and then to perfect that; and that being done, to open new Ways to further Diſcoveries.

To the Aphoriſms is reducible, his Letter to Sir *Henry Savil*, touching *Helps for the Intellectual Powers*, written by his Lordſhip in the *Engliſh* (*k*) Tongue. A part of Knowledg then ſcarce broken (*l*), Men believing that Nature was here rather to be follow'd than guided by Art; and as neceſſary (in his Lordſhip's Opinion) as the grinding and whetting of an Inſtrument, or the quenching it, and giving it a ſtronger Temper.

(k) Reſpuſc. *p.* 225, &c.

(l) *See of late*, Spinoza *on that Subject.*

Alſo there belong to this place, the *Fragment*, call'd *Aphoriſmi & Conſilia, de Auxiliis mentis.* And *Sententiæ Duodecim de Interpretatione Naturæ*; both publiſhed by *Gruter* in the *Latine* Tongue, in which his Lordſhip wrote them (*m*).

(m) *See* Script. *p.* 448, 451.

In the bringing this Labour to Maturity, he uſed great and deliberate Care; inſomuch that Dr. (*n*) *Rawley* ſaith, he had ſeen Twelve Copies of it, reviſed Year by Year, one after another; and every Year alter'd and amended in the Frame thereof, till at

(n) D.R. *in Life of Lord* Bacon.

laſt it came to the Model in which it was committed to the Preſs. It was like a mighty Pyramid, long in its Erection; and it will, probably, be like to it in its Continuance.

Now he received from many parts beyond the Seas, Teſtimonies touching this Work, ſuch, as beyond which he could not (he ſaith, *) expect at the firſt, in ſo abſtruſe an Argument; yet nevertheleſs (he ſaith again) he had juſt cauſe to doubt that it flew too high over *Mens Heads:* He purpos'd therefore, (though he broke the order of Time) to draw it down to the ſenſe by ſome Patterns, of *Natural Story and Inquiſition.*

* *In Epi. to Biſhop* Andrews.

And ſo he proceeded to

The Third Part of the Inſtauration, which he called the *Phænomena of the Univerſe*, or the Hiſtory Natural and Experimental, ſubſervient to the building of a true Philoſophy.

This Work conſiſteth of ſeveral Sections:

The Firſt is his *Paraſceve*, or Preparatory to the Hiſtory Natural and Experimental. It is a ſhort Diſcourſe written in *Latine*, by the Author, and annexed to the *Novum Organum Scientiarum.* There is delivered in it, in Ten Aphoriſms, the general

ral manner of framing a Natural Hiſtory. After which followeth a Catalogue of particular Hiſtories, of Cœleſtial and Aereal Bodies, and of thoſe in the Terreſtrial Globe, with the Species of them: Such as Metals, Gems, Stones, Earths, Salts, Plants, Fiſhes, Fowls, Inſects; Man, in his Body, and in his Inventions mechanic and liberal.

A late Pen has travelled in the Tranſlation of this little Deſcription of Natural Hiſtory; and it is extant in the Second Part of the *Reſuſcitation.*

To this *Paraſceve*, it is proper to reduce the *Fragment of the Abecedarium Naturæ*; and a ſhort Diſcourſe written in *Latine* by his Lordſhip, and publiſhed by *Gruter* (*n*): It being (what alſo its Title ſhews) a *Preface to the Phænomena of the Univerſe*; or, *The Natural Hiſtory.*

(n) *See Ver. Scr. Phil.* p. 323.

Neither do we, here, unfitly place the *Fable of the New Atlantis*: For it is the Model of a College to be Inſtituted by ſome King who philoſophizeth, for the Interpreting of Nature, and the Improving of Arts. His Lordſhip did (it ſeems) think of finiſhing this Fable, by adding to it a Frame of Laws, or a kind of *Utopian* Commonwealth; but he was diverted by his deſire of Collecting the Natural Hiſtory

ſtory which was firſt in his eſteem. This Supplement has been lately made by another Hand (*o*): A great and hardy Adventure, to finiſh a Piece after the Lord *Verulam*'s Pencil. This Fable of the *New Atlantis* in the *Latine* Edition of it, and in the *Franckfort* Collection, goeth under the falſe and abſurd Title of *Novus Atlas*: As if his Lordſhip had alluded to a Perſon, or a Mountain, and not to a great Iſland, which according to *Plato*, periſhed in the Ocean.

(o) See R. H. *continu. of* N. Atlantis *Octo.* Lon. 1660.

The Second Section is, the Hiſtory of Winds, written in *Latine* by the Author, and by *R. G.* Gentleman, turned into *Engliſh*. It was Dedicated to King *Charles*, then Prince, as the Firſt-fruits of his Lordſhip's Natural Hiſtory; and as a grain of Muſtard-ſeed, which was, by degrees, to grow into a Tree of Experimental Science. This was the Birth of the firſt of thoſe Six Months, in which he determin'd (God aſſiſting him) to write Six ſeveral Hiſtories of Natural Things. To wit, of *Denſe and Rare Bodies*, of *Heavy and Light Bodies*; of *Sympathy and Antipathy*; of *Salt*, *Sulphur*, *and Mercury*; of *Life and Death*; and (which he firſt perfected) that of *Winds*, which he calls the Wings by which Men flie on the Sea, and the Beeſoms

Beeſoms of the Air and Earth. And he, rightly, obſerveth concerning thoſe *Poſtnati* (for, as he ſaith, they are not a part of the Six Days Works, or Primary Creatures) that the Generation of them has not been well underſtood, becauſe Men have been Ignorant of the Nature and Power of the Air, on which the Winds attend, as *Æolus* on *Juno.*

The *Engliſh* Tranſlation of this Book of Winds, is printed in the Second Part of the *Reſuſcitatio*, as it is called, though improperly enough; for it is rather a Collection of Books already Printed, than a Reſuſcitation of any conſiderable Ones, which before ſlept in private Manuſcript.

The Third Section is, the Hiſtory of *Denſity* and *Rarity*, and of the Expanſion and Coition of Matter in Space. This Diſcourſe was written by his Lordſhip in *Latine*; and was publiſh'd very imperfectly by *Gruter*, amongſt other Treatiſes, to which he gave the Title of *Impetus Philoſophici* (*o*); and very perfectly and correctly by Dr. *Rawley*, out of whoſe Hands none of his Lordſhip's Works came lame and ill ſhapen into the World.

(o) *See Verulamii Scripta*, p 336, 337, &c.

In this Argument, his Lordſhip allowing that nothing is ſubſtracted, or added to the total Sum of Matter, does yet grant,

that in the ſame Space there may be much more or leſs of Matter; and that (for Inſtance ſake) there is ten times more of Matter in one Tun of Water, than in one of Air. By which his Lordſhip ſhould ſeem to grant, what yet I do not find he does in any other place; either that there is a *Vacuum* in Nature, or *Penetration* of parts in Bodies.

The Third Section is, the Hiſtory of *Gravity* and *Levity*, which (as before was ſaid) was but deſign'd; and remaineth not (that I can hear of) ſo much as in the rude draught of its Deſignation. Only, there are publiſhed his Lordſhip's Topics, or Articles of Inquiſition, touching *Gravity* and *Levity*, in his Book of Advancement (*q*); and a brief *Aditus* to this Hiſtory, annexed to the *Hiſtoria Ventorum*. In that *Aditus*, or Entrance, he rejecteth the Appetite of heavy Bodies to the Center of the Earth, as a Scholaſtic Fancy: He taketh it for a certain Truth, That Body does not ſuffer but from Body, or that there is any local motion which is not ſolicited, either from the parts of the Body it ſelf which is moved; or from Bodies adjacent, either contiguouſly, or in the next Vicinity, or at leaſt within the Orb of their Activity: And laſtly, he commendeth

(q) *De Augm. Scient.* l. 5. c. 3. p. 386.

deth the Magnetic Virtues introduced by *Gilbert*, whom yet in this he diſalloweth, that he made himſelf as 'twere a Magnet, and drew every thing to his Hypotheſis.

The Fourth Section is, the Hiſtory of *Sympathy* and *Antipathy*. Of this we have only the *Aditus* annexed to that of *Hiſtoria Gravis & Levis*; and a few Inſtances in his *Sylva Sylvarum* (r). In this Hiſtory he deſigned to avoid Magical Fancies, which raiſe the Mind, in theſe things, to an undue height; and pretence of occultneſs of Quality, which layeth the Mind aſleep, and preventeth further Inquiry into theſe uſeful ſecrets of Nature.

(r) *See Exper.* 95, 96, 97. 462, 480, *to* 498.

The Fifth Section is, the Hiſtory of *Salt*, *Sulphur*, and *Mercury*, the three Principles of the common *Chymiſts*; of which three, he thought the firſt to be no primordial Body, but a Compound of the two others, knit together by an acid Spirit. The *Aditus* (ſ) to this is annexed to that of *Hiſtoria Sympathiæ & Antipathiæ Rerum*; but the Treatiſe it ſelf was (I think) never written.

(ſ) *All theſe* Aditus *are tranſl. into* Engl. *by the Tranſ. of the Hiſtory of Winds.*

The Sixth Section is, the Hiſtory of *Life* and *Death*; written by his Lordſhip in *Latine*; and firſt turn'd into *Engliſh* by an injudicious Tranſlator; and rendred much better a ſecond time, by an abler Pen, made

abler ſtill by the Advice and Aſſiſtance of Dr. *Rawley*.

This Work, though ranked laſt, amongſt the Six Monthly Deſignations; yet was ſet forth in the ſecond Place: His Lordſhip (as he ſaith) inverting the Order, in reſpect of the prime uſe of this Argument, in which the leaſt loſs of time was, by him, eſteemed very precious. The Subject of this Book (which Sir *Henry Wotton* (*t*) calleth, none of the leaſt of his Lordſhip's Works) and the Argument of which, ſome had before undertaken (*u*); but to much leſs purpoſe is the firſt of thoſe, which he put in his Catalogue of the *Magnalia Naturæ*. And doubleſs, his Lordſhip undertook both a great and a moſt deſirable Work, of making *Art ſhort*, and *Life eaſie and long*. "And it was his Lord-"ſhip's wiſh, that the nobler ſort of Phy-"ſicians might not employ their times "wholly in the ſordidneſs of Cures, nei-"ther be honoured for neceſſity only; but "become Coadjutors and Inſtruments of "the Divine Omnipotence and Clemence, "in prolonging and renewing the Life of "Man: And in helping Chriſtians who "pant after the Land of Promiſe, ſo to "journey through this World's Wilderneſs, "as to have their Shoes and Garments, "(theſe

(t) *Remains*, p. 455.

(u) Panſa *de propag. vitâ Octo.* Lipſ. 1615.

" (theſe of their frail Bodies) little worn " and impair'd.

The Seventh and greateſt Branch of the *Third Part of the Inſtauration, is his* Sylva Sylvarum, *or Natural Hiſtory*; which containeth many *Materials* for the building of Philoſophy, as the *Organum* doth *Directions* for the *Work*. It is an Hiſtory not only of Nature freely moving in her Courſe, (as in the production of Meteors, Plants, Minerals); but alſo of Nature in conſtraint, and vexed and tortur'd by Humane Art and Experiment. And it is not an Hiſtory of ſuch things orderly ranged; but thrown into an Heap. For his Lordſhip, that he might not diſcourage other Collectors, did not caſt this Book into exact Method; for which reaſon it hath the leſs Ornament, but not much the leſs Uſe.

In this Book are contain'd Experiments of Light, and Experiments of Uſe (as his Lordſhip was wont to diſtinguiſh); and amongſt them ſome *Extraordinary*, and others *Common*. He underſtood that what was Common in one Country, might be a Rarity in another: For which Reaſon, Dr. *Caius*, when in *Italy*, thought it worth his pains to make a large and Elegant Deſcription of *Our way of Brewing*. His Lordſhip alſo knew well, that an Experiment manifeſt

feſt to the *Vulgar*, was a good ground for the Wiſe to build further upon. And himſelf rendred *Common ones*, *extraordinary* by *Admonitions*, for further Trials and Improvements. Hence his Lordſhip took occaſion to ſay (*w*), that his writing of *Sylva Sylvarum*, was (to ſpeak properly) not a Natural Hiſtory, but a high kind of Natural Magic: Becauſe it was not only a deſcription of Nature, but a breaking of Nature into great and ſtrange Works.

(w) *Nat. Hiſt. Cent.* 1. p. 25. *Exper.* 93.

This Book was written by his Lordſhip in the *Engliſh* Tongue, and tranſlated by an obſcure Interpreter, into *French*, and out of that Tranſlation, into *Latine*, by *James Gruter*, in ſuch ill manner, that they darkned his Lordſhip's Sence, and debaſed his Expreſſion. *James Gruter* was ſenſible of his Miſcarriage, being kindly adverti ſed of it by Dr. *Rawley:* And he left behind him divers amendments, publiſhed by his Brother *Iſaac Gruter*, in a ſecond Edition (*x*). Yet ſtill ſo many Errors have eſcaped, that the Work requireth a Third Hand.

(x) *Amſtel.* 1661. *in* 16°.

Mounſieur Ælius Deodatus had once engaged an able Perſon in the tranſlation of this Book; one who could have done his Lordſhip right, and oblig'd ſuch Readers as underſtood not the *Engliſh* Original. He be-

began, and went through the *Three firſt Centuries*, and then deſiſted; being deſired by him who ſet him on work, to take his hand quite off from that Pen, with which he moved ſo ſlowly. His Tranſlation of the *Third Century* is now in my Hands; but that of the two firſt, I believe is loſt.

His Lordſhip thus began that Third Century in *Engliſh*. "All Sounds (whatſoever) move round; that is to ſay, on all "ſides; upwards, downwards, forwards, "and backwards. This appeareth in all "Inſtances.

"*Sounds* do not require to be convey-"ed to the ſenſe in a right Line, as *Viſibles* "do, but may be arched. Though it be "true, they move ſtrongeſt in a right Line; "which nevertheleſs is not cauſed by the "*rightneſs* of the Line, but by the *ſhort-*"*neſs* of the Diſtance; *Linea recta breviſ-*"*ſima*. And therefore we ſee, if a *Wall* "be between, and you ſpeak on the one "ſide, you hear it on the other; which is "not becauſe the Sound paſſeth through "the *Wall*, but archeth over the *Wall*.

Theſe words are thus turned, by *James Gruter*, in his laſt Edition; and tollerably well: Eſpecially if we compare with ſome other places in his Tranſlation.

Omnes

Omnes ſoni, qualescunq; ſint, in circulum moventur; hoc eſt, in omnes partes, ſurſum, deorſum, antrorſum, retrorſum; quod omnes docent inſtantiæ.

Soni non requirunt ut rectâ lineâ ad ſenſum devehantur, quemadmodum viſibilia, ſed poteſt eſſe arcuata; quamvis verum ſit, quòd fortiſſimè per rectam lineam moveant: Neq; tamen id lineæ debetur rectitudini, ſed minori intervallo; Linea enim recta eſt breviſſima. Hinc, ſi quis ab alterâ interjecti Parietis parte vocem proferat, ab alterâ queat exandiri; non quòd vox Parietem tranſeundo penetret, ſed quòd arcuata ultra parietem aſcendat.

But the Tranſlator, employed by *Mounſieur Deodate*, turned them after this better manner.

Onmes in univerſum Soni in Orbem ferruntur: In omnem videlicet partem; ſurſum, deorſum, antrorſum, & retrorſum. Hoc in omnibus exemplis cernitur.

Soni non in rectâ tantùm lineâ ad ſenſum deferri neceſſe habent, quemadmodum viſilia; ſed & inflexa & arcuata devehi poſſunt: Quamquam in rectâ lineâ fortiſſimè moveantur. Ubi tamen non hoc imputandum Rectitudini Linæ, ſed brevitati Intervalli. Recta enim linea eadem breviſſima eſt. Itaq; experimur, muro interjecto vocem, ex adverſâ parte

parte muri exaudiri, quæ ex alterâ ejus parte prolata fuerit. Auditur autem, non quòd per murum penetret, ſed quòd eum tranſcendat motu flexuoſo.

The Judicious Reader may diſcern by this little, how much this latter Tranſlator excell'd the former, in comprehending and expreſſing his Lordſhip's Sence. And yet I cannot ſay, that throughout thoſe Three Centuries in which he hath labour'd, he hath every where truly hit his Conceit. His Lordſhip had a very peculiar Vein with him; and I may reſemble it to the ſingurity in the *Face* of *Cardan*, who tells us, in his own Life, that he ſet to Painters of divers Countries, yet could never have the Air of *it* taken by them.

Whilſt I am ſpeaking of this Work of his Lordſhip's, of *Natural Hiſtory*, there comes to my mind a very Memorable Relation, reported by him who bare a part in it, the Reverend Dr. *Rawley*. One day, his Lordſhip was dictating to that Doctor, ſome of the Experiments in his *Sylva*. The ſame day, he had ſent a Friend to Court, to receive for him a final Anſwer, touching the effect of a Grant which had been made him by King *James*. He had hitherto, only hope of it, and hope deferr'd; and he was deſirous to know the event of the

the Matter, and to be free'd, one way or other, from the ſuſpence of his thoughts. His Friend returning, told him plainly, that he muſt thenceforth, deſpair of that Grant, how much ſoever his Fortunes needed it. *Be it ſo*, ſaid his Lordſhip; and then he diſmiſſed his Friend very chearfully, with thankful acknowledgments of his Service. His Friend being gone, he came ſtraightway to Dr. *Rawley*, and ſaid thus to him. Well Sir! *Yon Buſineſs won't go on; let us go on with this, for this is in our Power.* And then he dictated to him afreſh, for ſome Hours, without the leaſt heſitancie of Speech, or diſcernible interruption of Thought.

To this Work of *Natural Hiſtory*, may be reduc'd his Lordſhip's Treatiſes, *De Sono & Auditu*, *De Metallis & Mineralibus*, *De Magnete*, *De Verſionibus*, *Tranſmutationibus*, *Multiplicationibus*, & *Effectionibus Corporum*, *De Luce & Lumine* (y). All publiſh'd by Dr. *Rawley*, in the Collection call'd *Opuſcula Varia Poſthuma* Franciſci Baconi.

We may likewiſe reduce to the ſame place, the Paper *De Fluxu & Refluxu Maris*, publiſhed by *Iſaac Gruter*, amongſt the *Scripta* (z); and that other *De Ratione*

(y) *The Paper* De Luce & Lumine *is alſo extant among the* Scripta Philoſophica, *p.* 485.

(z) Scripta Philoſophica. *p.* 178. &c.

Inve-

Inveniendi cauſas Fluxus & Reſluxus Maris; (*a*) as alſo the *Baconiana Phyſiologica* and *Medica*, in theſe *Remains*.

(*a*) See this (turn'd into Engliſh by R. G.) in Reſuſc. Part 2. p. 90. See it in Latine at the end of the Tract. De Motu, annexed to the Hiſtor. Ventor. p. 91.

There may be further added, his *Cogitationes*, *De Naturâ Rerum*; *De Sectione Corporum*; *Continuo & Vacuo*; and the Fragment called *Filum Labyrinthi ſive Legitima Inquiſitio de Motu*: All publiſh'd by the ſame Mr. *Gruter*, in the ſame Book. Likewiſe the Treatiſes, *De Motûs ſive Virtutis activæ variis Speciebus, & Hiſtoria Naturalis & Experimentalis de Formâ Calidi*; joyned to the *Hiſtoria Ventorum* (*b*), and inſerted alſo into the *Organum* (*c*); and by *R. G.* made Engliſh.

(b) *Hiſt. Vent.* p. 129, 191. ſee Reſuſc. 2d Part. p. 53.

(c) *Nov. Organ. De Motu.* p. 314. *de Forma Calidi.* p. 158.

For it was his Lordſhip's deſign (*d*), not merely to exhibit an Hiſtory of Bodies, but moreover to procure a diſtinct and comparative one, of their Virtues, ſuch as thoſe of Denſity and Rarity; Conſiſtency and Fluidity; Gravity and Levity; Heat and Cold.

(d) *Nov. Organ. in diſtrib. Op.* p. 13.

Such a Collection of *Natural Hiſtory*, was of neceſſity to be undertaken a-new. For the Collections, which were before in Mens Hands, were but a ſmall and inconſidera-

ble

ble heap, when the Chaff and Fable were ſifted from them; though the more conſiderable for that Separation. And further, as his Lordſhip noteth (*e*), too many of theſe Hiſtories were at firſt framed rather for Delight, and Table-talk, than for Philoſophy. Stories were feigned for the ſake of their Morals; and they were frequently taken upon groundleſs Truſt; and the later Writers borrowed out of the more Ancient, and were not Experimenters, but Tranſcribers: And ſuch a one was *Pliny* himſelf, both in his larger and leſſer Work; I mean that of *Solinus*, who is but *Pliny* contracted.

(e) *De Augment. Scien.* l. 2. c. 3. p. 135.

There are who have accuſed the Lord *Bacon* himſelf, for taking Experiments too readily upon Truſt, and without deliberate and diſcreet Choice. To ſuch I will return Anſwer in his own words. "The "Rejection (*f*) which I continually uſe, "of Experiments (though it appeareth "not) is infinite; but yet, if an Experi- "ment be probable in the Work, and of "great uſe I receive it, but deliver it as "doubtful.

(f) *Nat. Hiſt. Cent.* 1. p. 6. *Exper.* 25.

The Fourth Part of the Inſtauration deſigned, was *Scala Intellectûs*.

To this there is ſome ſort of entrance in his Lordſhip's diſtribution of the *Novum Organum*,

Organum, and in a Page or two under that Title of *Scala*, publiſhed by *Gruter* (*g*): But the Work it ſelf paſſed not beyond the Model of it in the Head of the Noble Author.

(*g*) *Sc. Scriptæ* P. 379.

That which he intended, was a particular Explication, and Application of the *Second Part of the Inſtauration*, (which giveth general Rules for the Interpretation of Nature) by gradual Inſtances and Examples.

He thought that his Rules, without ſome more ſenſible Explication, were like Diſcourſes in Geometry, or Mechanics, without Figures, and Types of Engines. He therefore deſigned to ſelect certain Subjects in Nature, or Art; and as it were, to draw to the Senſe a certain Scheme of the beginning and progreſs of Philoſophical Diſquiſition in them; ſhewing by degrees, where our conſideration takes Root, and how it ſpreadeth and advanceth. And ſome ſuch thing is done by thoſe who, from the *Cicatricula*, or from the *Punctum Saliens*, obſerve and regiſter all the *Phænomena* of the Animal unto its Death, and after it alſo in the Medical, or Culinarie, or other uſe of its Body; together with all the train of the Thoughts occaſioned

by thoſe *Phænomina*, or by others in compare with them.

And becauſe he intended to exhibit ſuch Obſervations, as they gradually ariſe; therefore he gave to that Deſigned Work, the Title of the *Scale*, or *Ladder of the Underſtanding*. He alſo expreſſed the ſame Conceit by another Metaphor (*h*), adviſing Students to imitate Men, who by going by degrees from ſeveral Eminencies of ſome very high Mountain, do at length arrive at the Top, or Pike of it.

(h) See *Scripta*, p. 384.

The Fifth Part of the Inſtauration, deſign'd, was, what he call'd *Prodromi ſive Anticipationes Philoſophiæ Secundæ*. To this we find a very brief Entrance, in the *Organum* (*i*), and the *Scripta*, publiſh'd by *Gruter* (*k*). And though his Lordſhip is not known to have compoſed any part of this Work by it ſelf, yet ſomething of it is to be Collected from the Axioms, and greater Obſervations interſperſed in his Natural Hiſtories, which are not pure but mixed Writings. The Anticipations he intended to pay down as Uſe, till he might furniſh the World with the Principal, in

(i) *In Diſtrib. Op.* p. 17.
(k) *Verul. ſcrip.* p. 385. *Prodromi*, &c.

The Sixth and laſt Part of his Inſtauration, deſigned, which was, *Philoſophia Secunda ſive Scientia Activa*. This General Philoſophy, founded upon Senſible Nature, or Arti-

Artificial Experiments, and built up by degrees in Obſervations and Axioms, he at length deſpaired of, and commended to Poſterity. Time only can throughly finiſh what his Lordſhip began, and ſufficiently commend his Diligence and Sagacity, who collected ſo many Materials, and diſpos'd them into ſuch Order; and made in ſo ſhort a Time, and (for the moſt part) in the midſt of Civil Buſineſs, ſuch mighty Preparations towards the building of the *Houſe of Wiſdom.*

After having mentioned the ſeveral Parts of this great Work, which concerneth, eſpecially, *Body Natural*; we proceed to enumerate others of his Lordſhip's Writings, which concern *Civil*, or *Religious Matters.* And though moſt of them are of a mixed nature, and Hiſtory is ſeldom written without ſome Political Reflections; yet to thoſe who are not over Nice, the diviſion of them into Hiſtorical and Political, may be paſſable.

His Hiſtorical Works are theſe:

The Firſt, Is the Hiſtory of *Henry* the Seventh (*l*), written Elegantly, by his Lordſhip in the *Engliſh* Tongue, and Addreſſed to his Highneſs the Prince of *Wales*; and turned afterwards into *Latine.* An Hiſtory which required ſuch a Reporter:

(l) *Publiſhed firſt* 1622.

thoſe Times being Times both of great Revolution, and Settlement, through the Diviſion and Union of the Roſes.

This was the Firſt Book which he Compos'd after his Retirement from an Active Life (*m*). Upon which occaſion he wrote thus to the Biſhop of *Wincheſter* (*n*). Being (as I am) no more able to do my Country Service, it remaineth unto me, to do it Honour: Which I have endeavoured to do in my Work, of the Reign of King *Henry* the Seventh.

(m) *See the Cat. of his Works then written in his Life, by* D. R.

(n) *In Epiſt. bef. Dial. of an holy War.*

The Second is, the Fragment of the *Hiſtory of Henry the Eighth*, printed at the end of his Lordſhip's Miſcellany Works, of which the beſt Edition is that in Quarto, in the Year 1629. This Work he undertook, upon the Motion of King *Charles* the Firſt, but (a Greater King not lending him time) he only began it; for that which we have of it, was (it ſeems) but one Mornings Work.

The Third is, a Memorial, intituled the *Felicities of Queen Elizabeth* (*o*). This was written by his Lordſhip, in *Latine* (*p*) only. A Perſon of more good Will, than Ability, tranſlated it into *Engliſh* (*q*), and call'd it, in the ſingular, *Her Felicity*. But we have alſo a Verſion, much more Accurate and Judicious, performed by Doctor

(o) *See in the* Refuſc. *the Letter to Mr.* Matthew. *p.* 37.

(p) *Publ. among his Opuſcula. p.* 177.

(q) *Anno* 1651. *in* 16°.

Doctor *Rawley* (*r*), who was pleaſed to take that Labour upon him, becauſe he underſtood the value his Lordſhip put upon this Work; for it was ſuch, that I find *this Charge* given concerning it, in his laſt *Will and Teſtament.* "In particular, I wiſh the "Elogie which I writ, in *Felicem Memo-* "*riam Elizabethæ*, may be publiſhed.

(r) *Publ. in* Reſuſc. *p.* 181, &c.

For the Occaſion of it, his Lordſhip telleth it thus, in a Letter to Sir *George Carey* (*ſ*), then in *France*, to whom he ſent it.—"Becauſe one muſt begin, I thought to "provoke your remembrance of me by "a Letter: And thinking to fit it with "ſomewhat beſides Salutations, it came "to my mind, that this laſt Summer- "Vacation, by occaſion of a factious Book "that endeavour'd to verifie *Miſera Fæmi-* "*na*, (the Addition of the Pope's Bull) "upon Queen *Elizabeth*; I did write a few "Lines in her Memorial, which I thought "you would be pleaſed to reade, both for "the Argument; and becauſe you were "wont to bear affection to my Pen. *Ve-* "*rum ut aliud ex alio:* If it came handſome- "ly to paſs, I would be glad the Preſident "*de* **Thou* (who hath written an Hiſtory, "as you know, of that Fame and Dili- "gence) ſaw it: Chiefly, becauſe I know "not whether it may not ſerve him for

(ſ) Reſuſc. *p.* 45.

* Thuanus.

" ſome uſe in his Story: Wherein I would " be glad he did right to the Truth, and " to the Memory *of that Lady*; as I per- " ceive by that he hath already written, " he is well inclined to do.

The Fourth is, the *Beginning of the Hiſtory of Great Britain.* This was an Eſſay, ſent to King *James*, whoſe Times it conſidered. A Work worthy his Pen, had he proceeded in it; ſeeing (as he (*t*) ſaith) he ſhould have written of Times, not only ſince he could remember, but ſince he could obſerve; and by way of Introduction, of Times, (as he further noteth) of ſtrange Variety; the Reign of a Child; the offer of an Uſurpation by the *Lady Jane*, though it were but as a Diary Ague; the Reign of a Lady married to a Forreigner, and the Reign of a Lady ſolitary and unmarried.

(t) *See Collect. of Letters in* Reſuſc. p. 30. *Letter to King* James. *And* p 28, 29, 30. *the Letter to the Lord Chancellor* Egerton, *concerning this Subject.*

His Lordſhip, who had given ſuch proof of his Skill in writing an Hiſtory of *England*, leaving the World, to the unſpeakable loſs of the learned part of it; his late Majeſty, a great favourer of that Work, and wiſe in the choice of fit Workmen, encourag'd Sir *Henry Wotton* to endeavour it, by his Royal Invitation, and a Penſion of

of 500 *l. per annum.* This Propoſal was made to that Excellent Man, in his declining Years; and he died after the finiſhing ſome ſhort Characters of ſome few Kings; which Characters are publiſh'd in his *Remains* (*u*). But this new Undertaking diverted him from a Work, in which he had made ſome conſiderable Progreſs, the Life of *Luther*, and in it, the Hiſtory of the Reformation, as it was begun and carried on in *Germany*: Of which Work, the Papers (they ſay) are loſt, and in a Current of Time of no great depth, ſunk beyond all poſſible Recovery.

(u) *Reliqu. Wotton.* p. 100.

The Fifth is, the *Imago Civilis Julii Cæſaris.*

The Sixt, *Imago Civilis Auguſti Cæſaris.* Both of them (*w*) ſhort perſonal Characters, and not Hiſtories of their Empire: And written by his Lordſhip in that Tongue, which in their Times, was at its height, and became the Language of the World. A while ſince, they were tranſlated into *Engliſh*, and inſerted into the Firſt Part of the *Reſuſcitation* (*x*).

(w) *Among the Opuſcula.* p. 195.

(x) *See* Reſuſc. Edw. 3d. p. 214.

In the Seventh Place, I may reckon his Book *De Sapientiâ Veterum*, written by him in *Latine* (*y*), and ſet forth a ſecond time with Enlargement; and tranſlated into

(y) *See his Letter to Mr.* Matthews *in* Reſuſc. p. 38.

Engliſh by Sir *Arthur Gorges* (z): A Book in which the Sages of former Times, are rendred more Wiſe than it may be they were, by ſo dextrous an Interpreter of their Fables. It is this Book which Mr. *Sandys* means, in thoſe words which he hath put before his Notes, on the *Metamorphoſis of Ovid* *. "Of Modern Wri-"ters, I have received the greateſt Light "from *Geraldus*, *Pontanus*, *Ficinus*, *Vi-"ves*, *Comes*, *Scaliger*, *Sabinus*, *Pierius*, "and the Crown of the latter, the Vicount "of Saint *Albans*.

(z) *This Tranſlation is lately added to the Eſſays, in Octavo.*

* *Pag.* 18.

It is true, the deſign of this Book was, Inſtruction in Natural and Civil Matters, either couched by the Ancients under thoſe Fictions, or rather made to ſeem to be ſo, by his Lordſhip's Wit, in the opening and applying of them. But becauſe the firſt ground of it is Poetical Story, therefore let it have this place, till a fitter be found for it.

For his Lordſhip's *Political Writings*, they are ſuch as relate, either to Eccleſiaſtical, or Civil Polity. His Writings which relate to *Eccleſiaſtical Polity*, (for he was not willing (a) that all his Labours ſhould go into the City, and none into the Church) are the three following.

(a) *See his Epiſtle to Biſhop Andrews.*

The

The *First* is a Diſcourſe (*b*), bearing the Title of *Certain Conſiderations*, touching the better Pacification and Edification of the Church of *England*; and dedicated to King *James*. The *Second* (*c*) is, an *Adverſtiſement*, touching the Controverſies of the Church of *England*. The *Third* is, a *Dialogue* touching an *Holy War*: All written at firſt in *Engliſh*, by his Lordſhip. The *Firſt* of theſe toucheth the Settlement of Doctrine: The *Second*, the Settlement of Diſcipline amongſt the *Chriſtians* in *England*: The *Third*, of Propagation of the Faith amongſt *Unbelievers*. In all which it is plain, that his Lordſhip dealt in the Affairs of the Church, as he was wont to do in Civil Matters, *Suavibus Modis*, and in the Mean. Accordingly he was wont to compare himſelf to the Miller of *Granchester*, a Village by *Cambridg*. Of him his Lordſhip telleth, that he was wont to pray *for Peace among the Willows*: For whilſt the Winds blew, the Wind-mills wrought, and his Water-mill was leſs Cuſtom'd (*d*). His Lordſhip was for pacifying Diſputes, knowing that *Controverſies of Religion*, would hinder the *Advancement of Sciences*.

His Writings which relate to *Civil Polity*, are very conſiderable; and yet they fall much

(b) *In* Reſuſc. p. 233. *it was publiſhed before without his Lordſhip's Name in Quarto*, 1640.

(c) *In* Reſuſc. p. 162.

(d) *See Letter to Mr* Matthew, *in* Reſuſc. p. 36.

much ſhort of that which he had ſometimes in deſign. For he aimed at the complete Model of a Commonwealth, though he hath left only ſome preparations towards it in his *Doctrine of Enlarging the bounds of Empire*; and in a few *Aphoriſms* concerning *Univerſal Juſtice* (*e*). He alſo made a Propoſal to King *James*, of a Digeſt of the Laws of *England*. But other Studies, together with want of Time and Aſſiſtance, prevented the ripening of theſe Thoughts.

(e) *In Augm. Scient.* l. 8. c. 3. p. 668. *to* p. 690, &c.

Now his Lordſhip's Writings in this Argument of Civil Polity, are either more *General*, or ſuch as have more *Eſpecial* reſpect to the ſeveral Dominions of the King of *England*. His Political Writings of a more *general* Nature, are his *Apothegms*, and *Eſſays*, beſides the *Excerpta*, out of the *Advancement* above remembred. Both theſe contain much of that Matter which we uſually call *Moral*, diſtinguiſhing it from that which is *Civil*: In the handling of which ſort of Argument, his Lordſhip has been eſteemed ſo far to excel, that he hath had a Comment written on him as on an Author in *Ethics* (*f*), and an Advancer of that moſt uſeful part of Learning. Not-

(f) See V. Placcii *Comment. in* l. 7. *Aug. Scient. de Philoſophiâ Moraliaugendâ, in* Octavo. Franc. *an.* 1677.

with-

withſtanding which, I am bold to put theſe Books under this Head of *Matter Political:* Both becauſe they contain a greater portion of that Matter; and becauſe in true Philoſophy, the Doctrine of *Politics* and *Ethics*, maketh up but one Body, and ſpringeth from one Root, the End of God Almighty in the Government of the World.

The *Apothegms* (of which the firſt (*g*) is the beſt Edition) were (what he ſaith alſo (*h*) of his Eſſays) but as *the Recreations of his other Studies.* They were dictated one Morning, out of his Memory; and if they ſeem to any, a *Birth* too inconſiderable for the Brain of ſo great a Man; they may think with themſelves how little a time *he went with it*, and from thence make ſome allowance. Beſides, his Lordſhip hath receiv'd much Injury by late Editions (*i*), of which ſome have much enlarged, but not at all enriched the Collection; ſtuffing it with Tales and Sayings, too infacetious for a Ploughman's Chimney-Corner. And particularly, in the Collection not long ſince publiſh'd (*k*), and call'd *The Apothegms of King* James, *King* Charles, *the Marqueſs of* Worceſter, *the Lord* Bacon, *and Sir* Thomas Moor; his Lordſhip is dealt with very rudely. For, beſides

(g) *Apoth. printed in Oct.* Lon. 1625.

(h) *See his Epiſtle to Biſhop* Andrews.

(i) *Even by that added (but not by Dr.* Rawley) *to the* Reſuſcitatio, Edw. 3d.

(k) *In Octavo.* Lon. 1669.

beſides the addition of Inſipid Tales, there are ſome put in which are Beaſtly and Immoral (*l*): Such as were fitter to have been joyned to *Aretine*, or *Aloyſia*, than to have polluted the chaſte Labours of the Baron of *Verulam*.

(l) *Ex. gr. Apothegm.* 183, 184.

To thoſe *Apothegms*, may be referred theſe now publiſh'd, *The Eſſays*, or *Counſels Civil and Moral*, though a By-work alſo, do yet make up a Book of greater weight by far, than the *Apothegms*: And *coming home to Men's Buſineſs and Boſomes*, his Lordſhip entertain'd this perſuaſion concerning them (*m*), that the *Latine Volume might laſt as long as Books ſhould laſt*. His Lordſhip wrote them in the *Engliſh* Tongue, and enlarged them as Occaſion ſerv'd, and at laſt added to them the *Colours of Good and Evil*, which are likewiſe found in his Book *De Augmentis* (*n*). The *Latine* Tranſlation of them was a Work performed by divers Hands; by thoſe of Doctor *Hacket* (late Biſhop of *Lichfield*) Mr. *Benjamin Johnſon* (the learned and judicious Poet) and ſome others, whoſe Names I once heard from Dr. *Rawley*; but I cannot now recal them. To this *Latine* Edition, he gave the Title of *Sermones Fideles*, after the manner of the *Jews*, who call'd the words *Adagies*, or Obſervations of

(m) See *Epiſt. Ded. to the D. of* Bucks.

(n) Lib. 6. c. 3. p. 453.

of the *Wiſe*, *Faithful Sayings*; that is, credible Propoſitious worthy of firm Aſſent, and ready Acceptance. And (as I think) he alluded more particularly, in this Title, to a paſſage in *Eccleſiaſtes* *, where the Preacher ſaith that he ſought to find out *Verba Delectabilia*, (as *Tremellius* rendreth the *Hebrew*) *pleaſant Words*, (that is, perhaps, his Book of *Canticles*); and *Verba Fidelia* (as the ſame *Tremellius*) *Faithful Sayings*; meaning, it may be, his Collection of *Proverbs*. In the next Verſe, he calls them *Words of the Wiſe*, and ſo many Goads and Nails given *Ab eodem Paſtore*, from the ſame Shepherd [of the Flock of *Iſrael.*]

* Eccleſ. 12. 10, 11.

In a late *Latine* Edition of theſe Eſſays, there are ſubjoyned two Diſcourſes, the one call'd *De Negotiis*, the other *Faber Fortunæ*. But neither of theſe are Works newly publiſh'd, but Treatiſes taken out of the Book *De Augmentis* (*o*).

(o) Lib. 8. c. 2. p. 585, &c.

To this Book of *Eſſays* may be annexed, that Fragment of an *Eſſay of Fame*, which is extant already in the *Reſuſcitatio* (*p*).

(p) Reſuſc. p. 281.

His Lordſhip's *Political Writings* of a more *ſpecial* Nature, as relating to the Polity, and various Affairs of the ſeveral Dominions of the King of *England*, are very many, though moſt of them ſhort.

As

As *First*, a Diſcouſe of the Union of *England* and *Scotland* (*q*).

(q) *In Reſuſc.* p. 197.

Secondly, Articles and Conſiderations touching the Union aforeſaid (*r*).

(r) Page 206.

Thirdly, Conſiderations touching the Plantation in *Ireland* (*ſ*).

(ſ) Pag. 255.

Fourthly, Conſiderations touching the Queen's Service in *Ireland* (*t*).

(t) P. 16. *Of Coll. of Letters;*

Fifthly, Conſiderations touching a War with *Spain* (*u*), then the Over-match in this part of the World; though now in meaner Condition.

(u) *Pub. in the Miſ. works in Quarto*, An. 1629. & *reprinted in* 2d. *part of* Reſuſc.

Sixthly, His ſeveral *Speeches*; by which I mean not only thoſe which go under that Name, but likewiſe his ſeveral *Charges*; they being much of the ſame Nature, though deliver'd *ex Officio*, which the other were not always. Theſe Speeches and Charges, are generally Methodically, Manly, Elegant, Pertinent, and full of Wiſe Obſervations; as thoſe are wont to be which are made by Men of *Parts and Buſineſs*. And I ſhall not paſs too great a Complement upon his Lordſhip, if I ſhall ſay, That 'twas well for *Cicero*, and the honour of his Orations, that the Lord *Bacon* compos'd his in another Language.

Now his Speeches and Charges are very many, and I ſet them down in the following Catalogue.

His

His Speeches in Parliament to the Lower Houſe, are Eight.

The *Firſt*, 39 *Elizabeth*, upon the Motion of Subſidy (*w*).

The *Second*, 5 *Jacobi*, concerning the Article of General Naturalization of the Scotiſh Nation (*x*).

The *Third*, concerning the Union of Laws (*y*).

The *Fourth*, 5 *Jacobi*, being a Report in the Houſe of *Commons*, of the Earls of *Salisbury*, and *Northampton*, concerning the Grievances of the Merchants, occaſioned by the Practice of *Spain* (*z*).

The *Fifth*, 7 *Jacobi*, perſuading the Houſe of Commons, to deſiſt from further Queſtion of receiving the King's Meſſages by their Speaker, and from the Body of the Council, as well as from the King's Perſon (*a*).

The *Sixth*, 7 *Jacobi*, in the end of the Seſſion of Parliament, perſuading ſome Supply to be given to his Majeſty, which ſeemed then to ſtand upon doubtful Terms; and paſſed upon this Speech (*b*).

The *Eighth*, 12 *Jacobi*, when the Houſe was in great Heat, and much troubled about the *Undertakers*, who were thought to be ſome able and forward Gentlemen, who were ſaid to have undertaken that the King's

(w) Reſuſc. p. 1. *of D.* R's *Edition.*

(x) P. 10.

(y) P. 24.

(z) P. 29.

(a) P. 45.

(b) P. 47.

King's Buſineſs ſhould paſs in that Houſe, as his Majeſty could wiſh (*c*).

(c) P. 48.

His Speeches in the *Houſe of Lords*, are Two.

The *Firſt*, To the *Lords*, at a Conference in the Parliament, 7 *Jacobi*, by him then Solicitor; moving them to joyn with the Commons, to obtain liberty to treat of a Compoſition with his Majeſty, for *Wards* and *Tenures* (*d*).

(d) P. 42.

The *Second*, (when he was Chancellor) to Mr. Serjeant *Richardſon*, choſen then Speaker of the Houſe of Commons; be-being a Reply to his Excuſe aud Oration (*e*).

(e) P. 94.

His Speeches to King *James*, were alſo Two.

The *Firſt*, A Speech by him, choſen by the Commons, to preſent a Petition touching *Purveyors*, deliver'd to his Majeſty at *White-Hall*, in the ſecond Year of his Reign (*f*).

(f) P. 5.

The *Second*, a Speech uſed to the King, by him, then Solicitor, and choſen by the Commons for the preſenting of the *Inſtrument of their Grievances*, in the Parliament 7 *Jacobi* (*g*).

(g) P. 41.

His Speeches in the *Chancery*, are Two likewiſe.

The

The *First*, At the taking of his Place in Chancery, when made Lord-Keeper (*h*). (h) P. 79.

The *Second*, To Sir *William Jones*, upon his calling to be Lord Chief Juſtice of *Ireland*, *Anno* 1617. (*i*). (i) P. 89.

In the *Star-Chamber*, he uſed a Speech to the Judges and others, before the *Summer* Circuits, being then Lord-Keeper, and alſo *Lord-Protector*; for his Majeſty was at that time in *Scotland*, *Anno* 1617. (*k*). (k) P. 87.

In the *Common-Pleas*, he uſed a Speech to Juſtice *Hutton*, when he was called to be one of the Judges in the *Common-Pleas*. (*l*). (l) P. 93.

In the *Exchequer-Chamber*, he uſed a Speech to Sir *John Denham*, when he was call'd to be one of the Barons of the Exchequer (*m*). (m) P. 91.

There alſo he uſed an Argument (being Solicitor General) in the Caſe of the *Poſtnati* of *Scotland* (*n*), before the Lord-Chancellor, and all the Judges of *England* (*o*). The Queſtion in this Caſe was, Whether a Child born in *Scotland* ſince King *James*'s coming to the Crown of *England*, was Naturaliz'd in *England* or no? His Lordſhip argued for the Affirmative. (n) *Publ. firſt in* 4°. Lon. 1641. (o) *See it in* Reſuſc. *part* 2. p. 37.

For his *Charges*, they were theſe following.

First, His *Charge at the Seſſions*, holden for the Verge in the Reign of King *James*, declaring the Latitude and Juriſdiction thereof (*p*).

(p) *Pub. in* 4°. Lon. 1662. *and reprinted in the* 2d. *part of* Reſuſc.

By the *Verge*, is meant a Plat of twelve Miles round, laid to the King's ſettled Manſion-Houſe, ſubject to ſpecial exempted Juriſdiction, depending upon his Perſon and great Officers. This his Lordſhip called an Half-pace, or Carpet ſpread about the King's Chair of Eſtate; and he judged that it ought to be cleared and void, more than other places of the Kingdom, that Offences might not ſeem to be ſhrowded under the King's Wings.

(q) *See* Reſuſc. 2d. *part.* P. 1.

Secondly, His Charge in the Star-Chamber againſt Duels (*q*); to which may be added the *Decree* of the Star-Chamber in the ſame Caſe (*r*).

(r) *In part* 2. *of* Reſuſc. p. 9.

Thirdly, His Charge in the Star-Chamber againſt *William Talbot*, touching the Doctrine of *Suarez*, concerning the Depoſing and Killing of Excommunicated Kings (*ſ*).

(ſ) Reſ. 1 *part.* p. 53.

Fourthly, His Charge in the ſame Court againſt Mr. *J. S.* for Scandalizing and Traducing in the Public Seſſions, Letters ſent from the Lords of the Council, touching the *Benevolence* (*t*).

(t) P. 60.

Fifthly, His Charge in the ſame Court againſt *M. L. S. W.* and *H. J.* for Traducing

cing the King's Juſtice in the proceedings againſt *Weſton*, one of the Inſtruments in the empoyſoning of Sir *Thomas Overbury* (*u*).

(u) P. 72.

Sixthly, His Charge in the *Kings-Bench* againſt *Owen*, for affirming conditionally, That if the King were Excommunicated, it were lawful to kill him (*w*).

(w) P. 68.

Seventhly, His Charge in the *Kings-Bench* againſt the Lord *Sanquere* (*x*), a Scotiſh Nobleman, who in private Revenge, had ſubborned *Robert Carlile* to murther *John Turner*, a Maſter of Fence.

(x) *In part* 2. *of* Reſuſc. p. 15.

Eighthly, His Charge before the Lord High Steward, Lord *Eleſmere*, and the Peers, againſt the Counteſs and Earl of *Somerſet* (*y*).

(y) *Now firſt publ. at the beginning of theſe* Remains.

His Lordſhip's *Seventh Writing*, touching *Civil Policy in Special*, is his *Reading* on the Statute of *Uſes* (*z*).

(z) *Publ. in* 4°. Lon. 1642.

The *Eighth* is call'd, *Obſervations* upon a *Libel*, publiſh'd *Anno* 1592, in Defamation of the Queen's Government (*a*). In theſe Obſervations, his Lordſhip hath briefly ſet forth the preſent State of thoſe Times; but he hath done the ſame thing more at large in his *Memorial* of Queen *Elizabeth*.

(a) Reſuſc. p. 103.

The *Ninth* is, A true *Report* of the *Treaſon* of Dr. *Roderigo Lopez* (a *Spaniard*, and a Phyſician attending upon the Perſon of

the Queen); who was in Confederacy with certain Spaniſh Agents, and hired by the King of *Spain*, to poyſon her Majeſty (*b*).

(b) Pag. 151.

The *Tenth* is, His *Apologie* touching the Earl of *Eſſex*, in which he cleareth himſelf of Ingratitude by the plain reaſons of the Caſe, and doth not (as many others have done) increaſe the ſuſpicion by the very Excuſe (*c*).

(c) *Publ. in* 4° Lon. 1642. *and in* 16° *An.* 1651. *and reprinted in the* 2d *part of* Reſuſc.

The *Eleventh* is, *Advice* to King *James* touching Mr. *Sutton*'s Eſtate, in the ſettling of which, in the Hoſpital of the *Chartreaux*, the Event ſheweth that his Lordſhip was miſtaken, when he called it *A Sacrifice without Salt* (*d*). He propoſed four other Ends of that great heap of Alms to the King's Majeſty. As firſt, The Erection of a College for Controverſies, for the encountring and refuting of *Papiſts*. Secondly, The Erection of a *Receipt* (for the word *Seminary* he refus'd to make uſe of) for Converts from the perſuaſions of *Rome*, to the Reformed Religion. Thirdly, A ſettlement of Stipends for Itinerary Preachers, in Places which needed them; as in *Lancaſhire* where ſuch care had been taken by Queen *Elizabeth*. And laſtly, An increaſe of Salary to the Profeſſors in either Univerſity of this Land. Where-

(d) Reuſc *p* 265.

fore

fore his Lordſhip manifeſting himſelf, not againſt the Charity, but the manner of diſpoſing it, it was not well done of thoſe who have publickly defam'd him, by declaring their jealouſies of Bribery by the Heir.

The *Twelfth* is, A Propoſition to King *James*, touching the *Compiling and Amendment of the Laws of* England, written by him when he was Attourney General, and one of the Privy-Council (*e*).

(e) Pag. 271.

The *Thirteenth* is, An *Offer* to King *James*, of a *Digeſt* to be made of the Laws of *England* (*f*).

(f) *In the Miſcellan. Works.* p. 137. & 2d *part of* Reſuſc.

The *Fourteenth* is, The *Elements* of the Common Laws of *England*, in a *double Tract*: The one of the *Rules* and *Maxims* of the Common Law, with their Latitude and Extent. The other, of the *Uſe* of the Common Law, for the preſervation of our Perſons, Goods, and good Names (*g*). Theſe he Dedicated to her Majeſty, whoſe the Laws were, whilſt the Collection was his.

(g) *In* 4°. *Anno* 1639.

The *Fifteenth* is, a Draught of an Act againſt an *uſurious ſhift of Gain* (*h*), in delivering Commodities in ſtead of Money.

(h) *See* Reſuſc. *part* 2. p. 62.

Touching theſe latter Pieces, which may be termed Writings in *Juridical Polity*, and which he wrote as a debtor to his Profeſ-

ſion; it is beyond my Skill, as well as out of the way of my Studies, to paſs a ſpecial Judgment on them. Onely I may note it in the general, that if he reached not ſo far in the Common Law, as Sir *Edward Cook*, and ſome other Ornaments of the long Robe: the prepoſſeſſion of his Mind by Philoſophical Notions, and his regard to Matters of *Eſtate*, rather than to thoſe of *Law*, may be aſſigned as the true Cauſes of it: For doubtleſs Parts were not wanting. On this Subject it is, that he thus writeth to Sir *Thomas Bodley* (*i*). "I think "no Man may more truly ſay with the "Pſalm, *multùm incola fuit Anima mea*, than "my ſelf. For I do confeſs, ſince I was "of any Underſtanding, my Mind hath, "in effect, been abſent from that I have "done: And, in abſence are many Errors, "which I do willingly acknowledg, and "amongſt the reſt this great one that led "the reſt; That knowing my ſelf, by inward Calling, to be fitter to hold a Book "than to play a Part, I have led my Life "in civil Cauſes, for which I was not very "fit by Nature, and more unfit by the preoccupation of my Mind.

(i) *Coll. of Letters in* Reſuſc. *p.* 34.

To a like purpoſe is *this*, in a Manuſcript Letter to the Lord Chancellor *Egerton*, which I have ſometimes perus'd.

—I

—"I am not (*k*) ſo deceived in my "ſelf, but that I know very well, (and I "think, your Lordſhip is *major Corde*, and "in your Wiſdom you note it more deep-"ly than I can in my ſelf) that in Practiſing "the Law, I play not my beſt Game, which "maketh me accept it with a *niſi quid* "*potius*; as the beſt of my Fortune, and a "thing better agreeable to better Gifts than "mine, but not to mine.

(k) MS. *Letter of L.* Bacons.

And it appeareth, by what he hath ſaid in a Letter to the Earl of *Eſſex* (*l*), that he once thought not to practiſe in his Profeſſion. "I am purpoſed (ſaid he) not "to follow the practice of the Law. —And "my Reaſon is only, becauſe it drinketh "too much Time, which I have dedicated "to better purpoſes.

(l) *Coll. in* Reſuſc. *p.* 111.

To this Head of *Polity*, relating to the Affairs of theſe Kingdoms, we may reduce moſt of his *Lordſhip's Letters*, publiſhed correctly in the *Reſuſcitatio*, and in theſe *Remains*, and from uncorrect Copies, in the *Cabala*. Theſe they though often contain private Matters, yet commonly they have Matters of Eſtate intermingled with them. Thus, his Letter to the Lord-Treaſurer *Burghley* (*m*), was writ in Excuſe of his Speech in Parliament, againſt the Triple Subſidy. So, many of the Letters to the

(m) P. 1.

(n) Pag. 4, 5, 7. (o) P. 76. (p) P. 48, 51. (q) P. 55. (r) P. 58. (s) P. 57. (t) P. 59, 61, 70. (u) P. 66.

Earl of *Eſſex* (*n*), and Sir *George Villiers* (*o*), relate plainly to the *Iriſh* Affairs. So, ſome Letters to King *James*, relate to the Caſes of *Peacham* (*p*), *Owen* (*q*), and others (*r*); to the Matter of his Revenue (*ſ*); to the New Company (*t*), who undertook to Dye and Dreſs all the Cloaths of the Realm; to the *Præmunire* in the Kings-Bench, againſt the Chancery (*u*). Moſt of the reſt are a Miſcellany, and not reducible to one certain Head.

Laſt of all, For his Lordſhip's Writings upon *Pious Subjects*, though for the Nature of the Argument, they deſerve the firſt place; yet they being but few, and there appearing nothing ſo extraordinary in the compoſure of them, as is found in his Lordſhips other *Labours*; they have not obtain'd an earlier mention.

They are only theſe:

His *Confeſſion of Faith*, written by himſelf in *Engliſh*, and turn'd into *Latine* by Dr. *Rawley* (*w*).

(w) *Publ. in* Engl. *at the end of the* Reſuſ. *and in* Latine *in the* Opuſcula, *p.* 207.

The *Queſtions* about an *Holy War*, and the *Prayers*, in theſe *Remains*. And a *Tranſlation* of certain of *David's Pſalms*, into Engliſh Verſe. With this laſt Pious Exerciſe he diverted himſelf in the time of his Sickneſs, in the Year Twenty Five. When he ſent it abroad into the World, he

(*x*), he made a Dedication of it to his good Friend, Mr. *George Herbert*; For he judged the Argument to be ſutable to him in his double Quality, of a *Divine*, and a *Poet*. His Lordſhip had very great judgment in Poetry, as appeareth by his Diſcourſe (*y*) about it; and he had ſome ſort of Talent that way alſo. Hence, when the Queen had a purpoſe to Dine at his Lodging at *Twicknam* Park, he prepared a Sonnet (*z*), tending to the Reconcilement of her Majeſty to the Earl of *Eſſex* then in Diſfavour. But it was very ſeldom that he courted theſe Muſes, and therefore his Vein does not appear ſo Elegant and Happy, as Exerciſe might have made it. The truth is, 'tis one of the hardeſt things in the World, to excel in Poetry; and to Attempt, and not to Excel, is to loſe both Time and Reputation: For in this Art, Mediocrity will not paſs for Vertue. In this ſqueamiſh Age, (as *Mounſieur Rapine* ſaith, in his *Judicious Reflections*) Verſes are *Ridiculous*, if they be not *Admirable*. They are, it ſeems, like ſome Modern Diſhes, which if they have not an high taſte, occaſion Diſguſt.

(x) *Twas publ. in* Lond. An. 1625. *in* 4° *and hath lately been put into the* 2d *part of* Reſuſc.

(y) *In* l. 2. *de Augm. Scient.* c. 13.

(z) *See* Apol. *for the Earl of* Eſſex. p. 73.

Now of theſe ſeveral Works of his Lordſhip's already Publiſh'd (of which a great part

part (*a*) was written in that *non ignobile Quinquennium*, of his receſs from Buſineſs) there is not yet made any exact Collection, either in *Latine*, or *Engliſh*; though ſome attempts have been made in both thoſe Languages. The firſt *Latine Collection* was ſet forth accurately, for ſo much of it, by Dr. *Rawley*, under the Title of *Opera Moralia & Civilia* (*b*). But it contained only the *Hiſtory of* Henry *the Seventh*; *the Eſſaies*; *the Book of the Wiſdom of the Ancients*; *the Dialogue of an Holy War*; *the New* Atlantis; *the Book* de Augmentis; *the Hiſtory of Winds*; *the Hiſtory of Life and Death*. The ſecond *Latine Collection* was lately publiſh'd (*c*) at *Francfort on the Meyn*. It pretendeth, in the Title, to contain all his Lordſhip's Extant Works, whether Philoſophical, Moral, Political, or Hiſtorical: Although, beſides the Books in the forementioned Collection, it containeth only his *Lordſhip's Life* (without any mention of Dr. *Rawley*, who wrote it); the *Organon*; the *Scripta*; the *Sylva Sylvarum*; the *Felicities of Queen* Elizabeth; the *Images of* Julius, *and* Auguſtus Cæſar; *and the Epiſtle to* Fulgentius, without the *Opuſcula*, to which that Epiſtle is annexed. In this Collection, the *Nova Atlantis* is (as I noted a while ago) moſt abſurdly called *Novus Atlas*; and

(a) *See them in* S.W. Dugdale, *at the end of theſe* Remains.

(b) Londini, 1638. *in* Fol. *ſee Dr.* Rawley's *Letter to* M. Deodate, *and his Anſwer.*

(c) Fran. *ad Moenum*, 1665. *in* Fol.

and the other Books are moſt falſly Printed. And yet the Stationer (who, I ſuppoſe by his performance, was both Corrector and Publiſher) does tell us of this Edition, that it was purged of all Faults. But his Collection cannot be ſo purged, unleſs the whole Volume be made one entire Blot. Poſterity (I hope) will do his Lordſhip Honour, and Benefit to themſelves, in a larger and more accurate Collection of his Works. Theſe *Latine* ones, as alſo the *Miſcellanies*, and the two parts of the *Reſuſcitatio*, (which are the only attempt in Engliſh) being far ſhort of perfection.

Thus far I have travell'd in an Account, (ſuch as it is) of thoſe Genuine Writings of the *Lord Bacon*, which are already publiſh'd; and which, being (like *Medals of Gold*) both *rich* in their *Matter*, and *beautiful* in their *Form*, have met with a very great, and well nigh, equal number of Purchaſers and Admirers.

This general Acceptance of his Works, has expos'd him to that ill and unjuſt uſage which is common to Eminent Writers. For on ſuch are fathered, ſometimes Spurious Treatiſes; ſometimes moſt Corrupt Copies of good Originals; ſometimes their Eſſays and firſt Thoughts upon good Subjects, though

though laid aſide by them Unproſecuted and Uncorrected; and ſometimes the very Toys of their Youth, written by them in trivial or looſe Arguments, before they had arriv'd either at ripeneſs of Judgment, or ſobriety of Temper.

The verieſt *Straws* (like that of *Father Garnet*) are ſhewn to the World as admiral *Reliques*, if the leaſt ſtroaks of the *Image* of a celebrated Author, does but ſeem to be upon them.

The Preſs hath been injurious in this kind, to the Memory of Biſhop *Andrews*, to whom it owed a deep and ſolemn Reverence. It hath ſent forth a Pamphlet upon an Idle Subject, under the venerable Name of that great Man, who (like the Graſs in hot Countries, of which they are wont to ſay that it groweth Hay) was born Grave and Sober: And ſtill, further to aggravate the Injury, it hath given to that Idle Subject, the idler Title of the *Ex-ale-tation of Ale.*

In ſuch an unbecoming manner it hath dealt, long ago *(d)*, with the very Learned and Ingenious Author of the *Vulgar Errors.* It hath obtruded upon him, whilſt alive, a dull and worthleſs Book ſtollen, for the moſt part out of the *Phyſic's* of *Magirus*, by a very Ignorant Perſon: A Plagiary ſo Ignorant,

(d) *About the Year* 1658.

ignorant and ſo unskilful in his *Rider*, that not diſtinguiſhing betwixt *Lævis* and *Levis*, in the ſaid *Magirus*, he hath told us of the *Liver*, that one part of it is *gibbous*, and the other *light*. And yet he had the confidence to call this Scribble, *The Cabinet of Nature unlocked*: An arrogant and fanciful Title, of which his true Humility would no more have ſuffer'd him to have been the Father, than his great Learning could have permitted him to have been the Author of the Book. For I can aſſure the Reader upon my knowledg, that as he is a Philoſopher very inward with Nature, ſo he is one who never boaſts of his Acquaintance with her.

Neither hath the Lord *Bacon* gone without his ſhare in this Injuſtice from the Preſs. He hath been ill dealt with in the Letters printed in the *Cabala*, and *Scrinia*, under his Name: For Dr. *Rawley* profeſſed, that though they were not wholly Falſe, yet they were very corrupt and embaſed Copies. This I believe the rather, having lately compar'd ſome Original Letters with the Copies in that Collection, and found them imperfect. And to make a particular Inſtance; in comparing the Letter of Sir *Walter Raleigh* to Sir *Robert Car*, of whom a Fame had gone that he had begg'd his

Eſtate;

Eſtate; I found no fewer then forty Differences, of which ſome were of moment.

Our Author hath been ſtill worſe dealt with, in a Pamphlet in *Octavo*, concerning the Trial of the *Earl* and *Counteſs* of *Somerſet*: And likewiſe in one in *Quarto*, which beareth the Title of *Bacon's Remains*, though there cannot be ſpied in it, ſo much as the *Ruines* of his beautiful Genius.

His Lordſhip, and other ſuch memorable Writers, having formerly been ſubject to ſuch Abuſes; it is probable that many will, at firſt, ſuſpect the faithfulneſs of this Collection; and look upon that as adulterate Ware, which is of ſuch a ſudden here brought forth to them, out of the Dark.

But let them firſt make trial, and then paſs Sentence. And if they have ſufficient knowledg of the peculiar *Air* of this Author, they will not only believe that theſe *Remains* are his, but alſo ſet a value upon them as none of his moſt uſeleſs and waſt Papers. They ſay, the Feather of a *Phœnix* is of price: And here ſuch will own, they have ſome little of the Body, as well as part of the Plumage.

It is difficult to imitate ſuch great Authors, in ſo lively and exact a form, as without ſuſpicion, to paſs for them. They

who

who are the moſt artificial Counterfeits in this way, do not reſemble them as the Son does the Father, but at beſt, as the dead Picture does the living Perſon. And thoſe who have true skill in the Works of the Lord *Verulam*, like great Maſters in Painting, can tell by the *Deſign*, the *Strength*, the *way of Colouring*, whether he was the Author of this or the other Piece, though his Name be not to it.

For the Reader, who has been leſs verſed in his Books, he may underſtand, that nothing is here offered to him as the *Labour* of that *Lord*, which was not written either by his own Hand, or in Copies tranſcrib'd by the moſt faithful Pen of his Domeſtic *Chaplain*, Dr. *William Rawley*: A Perſon whom his Lordſhip chiefly us'd in his Life-time, in Writing down, Tranſcribing, Digeſting, and Publiſhing his Compoſures; and to whom, at his death, he expreſſed his Favour, by bequeathing to him in Money, One Hundred Pounds, and in Books, the great *Bibles* of the *King of Spain*.

I refer him, who doubteth of my Veracity in this Matter, to my worthy Friend Mr. *John Rawley*, (the Executor of the ſaid Reverend Doctor) by whoſe care moſt of theſe Papers have been preſerved for

for the public Good; and who can bear me witneſs, (if occaſion ſerveth) that I have not herein impos'd upon the World.

It is true, that Dr. *Rawley*, in his Preface to the *Opuſcula* of his Lordſhip, hath forbidden us to expect any more of his *Remains* in *Latine*, or *Engliſh*: He addeth in expreſs Terms, that nothing further remained in his Hands. He meant, when he ſaid this, that ſuch Writings of his Lordſhip, were to be eſteemed as not in being, which were not worthy to appear. This meaning of his, he more plainly deliver'd in his Preface to the Collection, called *Reſuſcitatio*.

There he ſaith, "That he had left no "thing to a future hand, which he found to "be of moment, or communicable to the pub- "lic, ſave only ſome few *Latine* Works "ſoon after to be publiſh'd. He deliver'd himſelf from the Obligation of that Promiſe in the Year fifty eight; publiſhing then, with all due care, thoſe *Latine* Works (*e*). Soon after, he was accus'd by an obſcure Prefacer, to a new Edition of the *Eſſays*, in *Octavo*, as one that had ſtill concealed ſome of his Lordſhip's Philoſophical Treaſures. In vindication of himſelf from this Cenſure, I find him uſing theſe words in one of his papers, wherein he animadverteth on that pre-

(e) *Opuſ. Poſth. Philoſ. Civil. Theologica* F.B. B. *de Ver.*

preface. "I have publiſh'd all I thought "fit, or a well adviſed Man would have "thought fit to be publiſh'd by me. He judged ſome papers, touching *Matters of Eſtate*, to tread too near to the heels of Truth, and to the times of the Perſons concerned, from which now they are further remov'd, by the diſtance of Twenty Years. He thought his Lord's Letters concerning his Fall, might be injurious to his Honour, and cauſe the old Wounds of it to bleed anew; whereas if the remembrance of them had not been freſh in the Minds of many, and in the Books of ſome, the Collection of the *Cabala*, had revived part of it in a corrupt Copy; and the matter of thoſe Letters is of ſuch a nature, (as afterwards I ſhall ſhew) that it rather cleareth his Lordſhip's Fame, than throws more dirt upon it. For the *Philoſophical Remains*, he judged them unfit to be committed to the Preſs, becauſe they were but Fragments; and ſuch too, as his Lordſhip's laſt Hand had not rendred Correct. The exceſs of Veneration which he had for his Lordſhip, inclin'd him to think nothing worthy to bear his Name, which was not a Maſterpiece. And for this Reaſon, If Surreptitious Copies had not moved him to do his Lordſhip right by printing

the true ones, we had wanted divers Papers which the World now enjoys, and receives with thankfulneſs. And where the ſubſtance is Gold, Men will readily accept it, though in the Ore and unrefined: Nor is it any diſparagement to the *Inventory* of his Lordſhip's philoſophical Goods, if there are numbred amongſt them certain broken uncoined pieces of valuable Metal.

Some few imperfect Papers, about his Lordſhip's private Affairs, or of very little moment in Philoſophy, are ſtill kept where they ought to be, in private Hands. But thoſe which have been judged worthy the Light, by thoſe Learned and Prudent Men whom I have conſulted, are now, with no ſmall Labour, communicated to the World. For ſo blotted were ſome of the Papers, ſo torn, ſo disjoynted, ſo intermixed in Contents of a different Nature; that the *Senſe*, as it now ſtands, may ſeem like *Mercury* reduced to its *proper Form*, after its divers Shapes and Tranſmutations.

Now theſe *Remains* which I have been moved to publiſh, I have digeſted according to the nature of their Contents, and reduc'd them to theſe ſeveral Heads of Arguments, *Civil* and *Moral*; *Phyſiological*; *Medical*; *Theological*; and *Bibliographical*.

Under

Under the first Head of *Remains, Civil* and *Moral*, are contained these Papers.

The First is, His *Charges* against the *Countess* and *Earl* of *Somerset*, touching the death of Sir *Thomas Overbury*.

The proper place for these *Charges* was, in the first part of the *Resuscitatio* (*f*), before his Charge against three Persons for Scandal, and traducing of the King's Justice, in the proceedings against *Weston*. But Dr. *Rawley* (as appeared by a Note of his, on the Margent of those papers) did at that time forbear the inserting of them, lest they should be offensive to some then alive. Now, more than Sixty Years have passed, since the end of that Tragedy; and the News of it was told in the Ears of the World; and the Story was made publick and lasting by the Press, both before and after (*g*) the Doctor's death. And what Curtain soever our Prudence would draw, we could not conceal so public a Matter. Nor is it fitting we should. For thereby we should endeavour to hide from Men, one useful Memorial of Divine Justice: A Memorial apt to deter Greatness from a Practice, which if it were common, there would be no safe eating or drinking, or breathing in Courts.

(f) Resusc. p. 72

(g) *See it in Sir* W. Dugdale's *Baron. of Eng.* Tome 2d. p. 425. &c.

At the Trial, ſome Body, of bad Memory, and no better Pen, wrote down moſt imperfectly, a little of that which Mr. *Attorney* had ſpoken, largely and elegantly upon this ſolemn Occaſion: And, in the Year fifty one, (a time of general Licence) this Scribble was publiſh'd (*h*). The Publiſher had the confidence to affirm, that the Narrative was Collected out of the Papers of Sir *Francis Bacon* (*i*), which, by the Copies I ſet forth, 'tis manifeſt the Relator never had ſeen. But a good Name in the Title-page, was an uſeful Buſh for the putting off the crude and unfined Matter in the Book it ſelf.

(h) *In the Pamphlet entituled, a True and Hiſtorical Rel. of the Poyſon of Sir* Tho. Overbury *in* 12°.

(i) *'Tis ſo ſaid in the Title Page.*

Little hath the Relator told of much which was ſaid by Mr. *Attorney*; and that which he hath told, he hath repeated in ſuch ill manner, that it is no longer Sir *Francis Bacon*'s, but his own.

In *one Place* (*k*), he introduceth Mr. *Attorney*, ſpeaking thus. "This is the "ſecond time ſince the King's coming theſe "thirteen Years, that any *Peers* have been "Arraigned, and both theſe times your "*Grace* hath had the Place of *High Steward*. "The firſt was *Grey*, and *Cobham*; and "though they were Convicted, yet Exe- "cution follow'd not; no Noble Blood "hath been ſpilt ſince his Majeſtie's Reign.

(k) Pag. 107, 108.

The

"The first was Revenge, of Treason "against Male-contents; and this of the "particular offence to a private Subject, "against those that have been so high in "the King's Grace and Favour; and there- "fore deserves to be written in a Sun- "beam: but his being the best Master in "in the World, hinders him not from be- "ing the best King; for *He can as well plain* ☜ "*a Hill, as raise a Wall*; a good Lesson "to put to my Lords the Peers: He is "Lieutenant to him who is no respecter of "persons.

Now how curtail'd, how incoherent, how mean and unelegant is this, in comparison of that which Mr. *Attorney* spake? For he spake that which followeth.

"In all this mean time, the King hath "Reigned in his White Robe, not sprink- "led with any one drop of Blood of any of "his *Nobles* of this Kingdom: Nay, such "have been the depths of his Mercy, as "even those Noble-mens Bloods (against "whom the proceeding was at *Winchester*) "*Cobham* and *Grey*, were attainted and cor- "rupted, but not spilt, or taken away; "but that they remained rather *Spectacles* "of Justice in their continual Imprison- "ment, than *Monuments* of Justice in the "memory of their Suffering.

"It is true, that the Objects of his Ju-
"ſtice then, and now, were very diffe-
"ring: For then it was the Revenge of an
"Offence againſt his own Perſon and
"Crown, and upon Perſons that were
"Male-contents, and Contraries to the
"*State* and *Government*: But now it is the
"the Revenge of the Blood and Death of
"a particular *Subject*, and the Cry of a
"*Priſoner*: It is upon Perſons that were
"highly in his Favour, whereby his Ma-
"jeſty, to his great Honour hath ſhewed
"to the World, as if it were written with a
"Sun-beam, that he is truly the Lieute-
"nant of him, with whom there is no re-
"ſpect of Perſons; That his Affections
"Royal are above his Affections Private;
"That his Favours and Nearneſs about
"him are not like *Popiſh Sanctuaries*, to pri-
"vilege Malefactours; and that his being
"the beſt Maſter in the World, doth not
"let him from being the beſt King in the
"World. His People, on the other ſide,
"may ſay to themſelves, I will lie down
"in peace; for God, and the King, and
"the Law, protect me againſt the great
"and ſmall. It may be a Diſcipline alſo,
"to great Men, ſpecially ſuch as are ſwol-
"len in their Fortunes from ſmall begin-
"nings;

"nings; that *The King is as well able to le-*
"*vel Mountains, as to fill Valleys, if ſuch be*
"*their deſert.*

In another place (*l*), he thruſteth into the Speech of Sir *Edward Cook*, a part of Sir *Francis Bacon's*, and (like the worſer ſort of Thieves) he does not only rob, but mangle him. Sir *Francis Bacon* ſpake on this manner: "My Lords! He is not "the Hunter alone that lets ſlip the Dog "upon the Deer; but he that *lodges the* "*Deer*, or rouſes him, or puts him out; "or *he that ſets a Toyl* that he cannot "eſcape.

(l) Page 119. *Of the Arraignment of the L. of* Somerſet.

Inſtead of which, the Relator hath ſubſtituted this abſurd Sentence. "It is not he "only that ſlips the Dog, but he that *loves* "the Toyl, that kills the Deer.

This (I thought) was not unneceſſary to be ſaid in Vindication of Mr. *Attorney's* Honour, which is vilely traduc'd in this Pamphlet, where the *Daw* would perſonate the *Orator*.

The Second Paper is, his Letter to the Univerſity of *Cambridg*, (to whom he was of Counſel) upon occaſion of his being Sworn of the Privy-Council to the King. This I judged fit to bear that other company which is already printed (*m*), and anſwereth to their Congratulation at his

(m) Reſpuſc. *Letters*, p. 82, 83.

firſt coming to the Place of *Lord-Keeper*.

The *Third* is, his Letter to King *James*, touching the Place of Lord High Chancellour of *England*, upon the approaching death of the Chancellour *Egerton*.

The *Fourth* is, a Letter to the ſame Prince, for the relief of his Eſtate. This, with that *other of Submiſſion* in the *Cabala*, ſeem to ſome to blemiſh his Lordſhip's Honour; to others, to clear it: For *in this*, he appealeth to the King himſelf, whether he had not ever found him direct and honeſt in his Service, ſo as not once to be rebuked by him, during Nineteen Years Employment. He ſheweth that his Fall was not the King's Act; and that the Prince was ready to reach out his Hand to ſtay him from falling. In the other he maketh this profeſſion of his being free from malicious Injuſtice. "For the Bribery and Gifts "wherewith I am charged, when the Books "of Hearts ſhall be opened, I hope I ſhall "not be found to have the troubled Foun-"tain of a corrupt Heart, in a depraved "habit of taking Rewards to pervert Ju-"ſtice, howſoever I may be frail, and par-"take of the abuſes of the Times.

The *Fifth* Paper is, a Collection of his remaining *Apothegms*, inferiour in number to thoſe already publiſhed, but not in weight.

weight. Some of these he took from Eminent Persons, and some from meaner ones, having set it down from his Observation (*n*), that *The Bolt of the Rustic, often hits the Mark*; and that the Sow, in rooting, may describe the letter A, though she cannot write an entire Tragedy.

(n) *In Impet. Philosoph. p.* 476. *Rusticorum Proverbia nonnulla apposite ad veritatem dicuntur Sus rostro, &c.*

The *Sixth* is, a Supply of his Collection of Judicious and Elegant Sentences, called by him *Ornamenta Rationalia.* He also gave to those Wise and Polite Sayings, the Title of *Sententiæ Stellares*; either because they were Sentences which deserved to be pointed to by an Asterisc in the Margent; or because they much illustrated and beautify'd a Discourse, in which they were disposed in due place and order; as the Stars in the Firmament, are so many glorious Ornaments of it, and set off with their Lustre, the wider and less adorned Spaces.

This Collection is either wholly lost, or thrown into some obscure Corner; but I fear the first. I have now three Catalogues in my Hands, of the unpublish'd Papers of Sir *Francis Bacon*; all written by Dr. *Rawley* himself. In every one of these appears the Title of *Ornamenta Rationalia*, but in the Bundles which came with those Catalogues, there's not one of those *Sentences* to be found. I held my self oblig'd,

lig'd in ſome ſort, and as I was able, to ſupply this defect; it being once in my power to have preſerved this Paper. For a Copy of it was long ſince, offer'd me by that Doctor's only Son, and my dear Friend (now with God) Mr. *William Rawley*, of whom, if I ſay no more, it is the *greatneſs of my Grief* for that irreparable loſs, which cauſeth my *Silence*. I was the more negligent in taking a Copy, preſuming I might, upon any occaſion, command the Original; and becauſe that was then in ſuch good Hands. Now, there remains nothing with me, but a general Remembrance of the quality of that Collection. It conſiſted of divers ſhort Sayings, aptly and ſmartly expreſſed, and containing in them much of good Senſe in a little room.

Theſe he either made, or took from others, being moved ſo to do by the ſame Reaſon which caus'd him to gather together his *Apothegms*, which (he ſaith) *he collected for his Recreation*, his Lordſhip's Diverſions being of more value than ſome Men's Labours. Nor do ſuch *Sentences* and *Apothegms*, differ much in their Nature. For *Apothegms* are only ſomewhat longer, and fuller of Alluſion, and tell the Author, and the occaſion of the *Wiſe Saying*; and are but the ſame Kernel, with the Shell and

and Leaf about it. That which he ſaith of the one, is true of the other. "They "are both *Mucrones Verborum* (*o*), pointed "Speeches, or Goads. *Cicero* (ſaith he) "calleth them *Salinas*, Salt-pits, that you "may extract Salt out of, and ſprinkle it "where you will. They ſerve to be in-"terlaced in continued Speech: They ſerve "to be recited, upon occaſion, in them-"ſelves.

(o) *In Preface to his* Apothegms.

Such *Ornaments* have been noted in all Ages and Places, and in many Collected.

Amongſt the *Hebrews*, they had (of old) the Proverbs of *Agur*, and *Salomon*.

In Times more Modern, there have been ſet forth the *Pirke Avoth*; and the Sentences, Proverbs, Apothegms, and Similitudes of the *Hebrew* Writers, Collected in the *Florilegium Hebraicum* of *Buxtorf*.

Amongſt the *Egyptians*, we find ſuch Ænigmatic Proverbial Forms as theſe; *He hath a Wing of a Bat*. That is, the Man is impotent, yet daring; and ſo like a *Bat*, which adventures to flie, though it has no Feathers. *The Crab keeps the door of the Oyſter*. That is, his Friend deſtroys him. For the *Crab* (they ſay) puts in his Claw when the *Oyſter* gapes, and eats it up.

Amongſt the *Arabians*, we find the Proverbs

verbs of *Lockman*, or *Æſop*; and thoſe Collected by *Erpenius*.

Amongſt the *Greeks*, we find the Sentences of their *Seven Wiſe Men*, of *Theognes*, and *Phocylides*, and of divers others preſerved by *Stobæus*. *Pythagoras* had his ὑποθῆκαι (*p*), of which we ſhould have known much more, if Time had not denied us the Book of *Ariſtotle* περὶ τῶν πυθαγορείων. Thence, 'tis thought, *Laërtius*, and *Porphyrie*, cite certain Pythogoric Symbols (*q*), in which among others, the *Pleiades* are called *the Harp of the Muſes*; and the *Northern Bears*, the *Hands* of *Rhea*. Which latter Symbol, is for ſuch a Toy, pretty enough, if expounded of Matter fixed, and detained from the courſe of its Fluidity, by cold, or reſt. But I pretend not ſo much intimacy with the *Magical Pythagoras*, as to be his Interpreter. To *Henry Stephens*, we owe a Collection of *Greek* Sentences, from the Comic Poets. The Monk *Thalaſſius*, wrote an Hundred Sentences concerning Charity and Continence, after the way of the Cloyſter, that is, in a pious, but leſs acute manner (*r*).

Amongſt the *Romans*, *Julius Cæſar*, and *Macrobius* wrote Collections of *Apothegms*; and the Sentences of *Laberius*, and alſo of *Publius*, (who was, indeed, by Birth a *Syrian*,

(p) See Salmaſ. *in Simplic. in Epict. ad calc.* p. 12.

(q) *Vide* Jonſium *de* Script. *Hiſt. Phil.* p. 54. *Alſo* p. 76. & Jamblich. *de vitâ* Pythag. p. 131.

(r) See *them in the* Μισοπρεσβ p. 106.

Syrian, but by Education and Privilege a *Roman*) are to this Day preſerved.

Some, a-while ago, have gathered and amaſſed the Sentences of *Cicero*, and of both the *Seneca*'s, though (I think) without much judgment, and as we gather Fiſhes in a Net, encloſing the good and bad together. Laſt Year, the *Sieur de Laval*, did publiſh his Collection of the Sentences of St. *Auſtin* (*ſ*). And it is not long ſince, *Mounſieur Hache* ſet forth a whole Folio of Sentences, Collected out of Twelve of the *Tomes* of the *Bibliotheca Patrum* (*t*).

Among the *Italians*, *Spaniards*, *French*, *Dutch*, *Turks*, (which two laſt I put together, for the alike bluntneſs and courſneſs of their Sayings) there are divers Collections of *Apothegms* and Proverbs.

Among our *Selves*, we have the like, and particularly the *Wiſe Sayings* by Mr. *Cambden*, and the *Jacula Prudentum*, in Mr. *Herbert*; which latter ſome have been bold to accuſe as having too much Feather, and too little Point. But the ſenſe of that Metaphor, may be more truly apply'd to the Collection call'd *Flores Edvardi Coci* (*u*). Thoſe Sayings, as they are repreſented without the Context of that Eminent Lawyer, are like the Flowers in an Herbal, of which no Man would put the Generality into his Garden. The

(*ſ*) *Sent. tirées des Oeuvres de* S. Aug. A. Paris, 1677. *in Octavo.*

(*t*) *Sent. ex* 12. Bib. Patr. *tomis ſelecta per* Fr. Hache, *An.* 1666.

(*u*) *By* Tho. Aſh. *Lon.* 1617. *in* 16°.

The uſe of ſuch little things, no Man knew better than Sir *Francis Bacon*, who could turn every ſaying to Advantage; and if it wanted Luſtre in it ſelf, he could by Art create it, and by ſetting it well.

His own Collection was (as I remember) gathered partly out of his own Store, and partly from the Ancients, and accordingly 'tis ſupplied out of his own Works, and the *Mimi* of *Publius*.

Under the *Second Head* of *Remains Phyſiological*, or *Natural*, is contain'd in the *Firſt place*,

A *Fragment* of his Lordſhip's *Abecedarium Naturæ*. This is commonly ſaid to be loſt, and it is well nigh ſo, the latter part of it only remaining. But where the whole is good, each part is of value. And Antiquaries who travel in the Dominions of the *Grand Signior*, do not deſpiſe the ancient Statues which they find there, though *Mahometan* Superſtition hath broken off their Heads.

This Work is ſaid to be a *Metaphyſical Piece*; but it is not ſo, in the ſtricteſt ſenſe. Its principal deſign is the Partition of things into their ſeveral Claſſes; a deſign which his Lordſhip brought to more perfection in his *Organon*, and Book *De Augmentis Scientiarum*. And though in it were handled

handled *Conditions of Being*, yet not abſtractly from all Body, but with reference to it. And therefore his Lordſhip did not call it *Abecedarium Hyperphyſicum*, but the *Alphabet of Nature*. And his Lordſhip giveth expreſs Caution, in his Book of *Advancement* (*w*), that where he ſpeaks of Conditions of Entities, which are called Tranſcendental; (ſuch as, *Much*, *Little*, *The Same*, *Divers*, *Poſſible*, *Impoſſible*) he be not interpreted in a *Logical*, but *Phyſical* Senſe. His Lordſhip was much averſe to high and uſeleſs Speculations, and he was wont to expreſs that Averſneſs in the following Compariſon. The *Lark* (ſaid he) is an high flier, and in its flight does nothing but Sing: But the *Hawk* flies high, and thence deſcends and catches its Prey.

(w) *De Augm. Scient.* l. 3. c. 2. p. 228.

The *Second Paper* about Natural things, is his Lordſhip's Inquiſition touching the *Compounding of Metals*.

Then follow, in the *Third Place*, his *Articles of Queſtions*, *touching Minerals*. Of theſe, the firſt inquireth about the ſame Subject with the foregoing Paper; but finding them diſtinguiſh'd by his Lordſhip, I have not joyn'd them together.

Theſe Queſtions were turn'd into *Latine*, and in that Tongue, publiſh'd by Dr. *Rawley*, amongſt

amongſt his Lordſhip's *Opuſcula*; but the *Engliſh* Originals are now, the firſt time ſet forth. And having by me three Copies, I publiſh them by that one on which his Lordſhip had endorſed with his own Hand, *This is the clean Copy.*

Now theſe Inquiries being in themſelves Imperfect, and without much Solution of his Lordſhip's adjoyn'd; I have here added to them the ſeveral Anſwers of Dr. *Meverel*, to whom they were propoſed by his Lordſhip. It has not been in my power, as yet, to inform my ſelf duly about this *Doctor*; but doubtleſs, he was a *Chymiſt*, as thoſe Times went, of the firſt Order. It was his Lordſhip's manner, on divers mornings, to ſet down Inquiries for the following Days, in ſome looſe Papers. And in one of them, I find this, among other *Memoranda*. "To ſend to Dr. *Meverel*. "Take Iron and diſſolve it in *Aqua Fortis*, "and put a Loadſtone near it, and ſee "whether it will extract the Iron: Put alſo "a Loadſtone into the Water, and ſee "whether it will gather a Cruſt about it.

After the Queſtions of his Lordſhip about Minerals, and the Anſwers of Dr. *Meverel*, there follows, in the *Fourth Place*, an *Inquiſition* concerning the Verſions, Tranſmutations, Multiplications, and Effec-

Effections of Bodies, not hitherto publiſh'd in the *Engliſh* Tongue, in which his Lordſhip wrote it (*x*).

(x) *See D.* R's. *Tranſlation among the Opuſcula.*

Fifthly, There is annexed a certain Speech touching the recovery of Drowned Mineral Works, prepared, as Mr. *Buſhel* ſaith, for that *Parliament* under which he fell. His Lordſhip, no doubt, had ſuch a Project; and he might prepare a Speech alſo, for the Facilitating of it. But that this is a true Copy of that Speech, I dare not avouch. His Lordſhip's Speeches were wont to be digeſted into more Method; his Periods were more round, his Words more choice, his Alluſions more frequent, and manag'd with more decorum. And as no Man had greater command of Words, for the illuſtration of Matter, than his Lordſhip; ſo here he had Matter which refus'd not to be cloth'd in the beſt Words.

The *Sixth Paper* about Natural Things, containeth certain Experiments about *weight in Air and Water.*

The *Seventh* containeth a few Propoſals to the Country-Man, called *Experiments for Profit.* The *Eighth*, Experiments about the *Commixture of Liquors.* The *Ninth*, a Catalogue of *Bodies Attractive and not Attractive*, with Experimental Obſervations about them.

Under the *Third* Head of *Medical Remains*, is contain'd in the *Firſt place*, a Paper which he called *Grains of Youth*. In it he preſcribeth divers things, as means to keep up the Body in its Vigour. Amongſt theſe is the Receipt of the *Methuſalem Water, againſt the Drineſs of Age*, which his Lordſhip valued and uſed.

Next follows a *Catalogue of Aſtringents, Openers, and Cordials*, Inſtrumental to Health. Then comes in the *Third place*, an *Extract*, by his Lordſhip, for his own uſe, out of the *Hiſtory of Life and Death*, together with ſome new Advices in order to Health.

Laſt of all, there are added *Four Medical Receipts*.

The *Firſt* is, his *Lordſhip's Broth and Fomentation againſt the Stone*, which I judg'd acceptable to the Public, ſeeing his *Receipt againſt the Gout* had been ſo, though it worketh not an Infallible Cure. And here it may ſeem ſtrange, that his Lordſhip does not mention Spirit of *Nitre*, which he ſo often uſed, and which a very ingenious Experimenter (*y*) hath noted, to be the beſt of *Acids* againſt the Stone.

(y) *Dr. Grew, in his Exper. of the Lucation ariſing from Affuſ. of Menſtruums upon all ſorts of bodies. p. 102.*

The *Second* is, the Receipt of an Oyntment, called by his Lordſhip, *Unguentum Fragrans ſive Romanum*. By this he meaneth an Unguent which conſiſteth of *Aſtringents*,

gents, preventing exceſs of Tranſpiration; and *Cordials* comforting the Parts. And he called it (I ſuppoſe) the *Roman Unguent*, becauſe that People did eminently make uſe of Baths and Anointings. "He "himſelf held, that the anointing with Oyl, "was one of the moſt potent Operations "to long Life (z); and that it conduced "to Health, both in *Winter*, by the exclu- "ſion of the cold Air; and in *Summer*, by "detaining the Spirits within, and prohi- "biting the reſolution of them; and keep- "ing of the force of the Air, which is then "moſt predatory. Yet it was his Lordſhip's opinon, that it was beſt to anoint without Bathing, though he thought Bathing without Anointing bad.

(z) *Hiſt. of Life & Death, of the Oper. upon Excluſion of Air.* §. 21. P. 37.

The *Third* and *Fourth*, are Receipts to comfort the Stomach. One of them he calleth a Secret; and I ſuppoſe it might be communicated to him by Sir *Henry Wotton*. For Sir *Henry* ſpeaks of his preparation of a certain Wood (*a*), as of a rare Receipt to Coroborate the *Viſcera*, and to keep the Stomack in *Tono*.

(a) *In Reliqu.* Wotton. P. 473.

Under the *Fourth Head*, of *Theological Remains*, are contain'd only a few *Queſtions* about the lawfulneſs of a *Holy War*; and two Prayers, one for a *Philoſophical Student*, the other for a Writer. The ſub-

ſtance of theſe two Prayers is extant in *Latine*, in the *Organon* (*b*), and *Scripta* (*c*).

(b) Nov. Organum, p. 19. *ad Calc. partis prima.*

(c) Scripta Philoſ. p. 451. *and after the Title-Page.*

Under the *Fifth Head* of *Bibliographical Remains*, are contained ſome of his Lordſhip's own Papers concerning his Works, and likewiſe ſome Letters and Diſcourſes of others upon the ſame Subject, together with a few interſperſed Remarks concerning his Life.

His Lordſhip's Papers are theſe *Six*.

The *Firſt* is, a Letter to *Elizabeth*, the Siſter of King *Charles* the Martyr, and Wife to *Frederic*, Prince *Palatine* of the *Rhine*; a Princeſs who found ſo many Thorns in the Crown of *Bohemia*. She pleaſed to write to his Lordſhip, and he return'd Anſwer, and ſent along with it as a Preſent, his *Diſcourſe of a War with Spain*; though neither came to her Hands, till after his Lordſhip's Death.

The *Second* is, a Letter to the *Univerſity* of *Cambridg*, when he ſent them his Book of the *Advancement of Learning*.

The *Third* is, a Letter to the ſame Univerſity, upon his ſending to them his *Novum Organum*. This he wrote in a looſe ſheet of paper; the *former*, in one of the ſpare leaves at the beginning of the Book.

The *Fourth* is, a Letter to *Trinity College*, in *Cambridg* (of which Society he had been a Member)

Member) upon his ſending thither the aforeſaid Book *De Augmentis Scientiarum.*

The *Fifth* is, a Letter to the Biſhop of *Lincoln*; in which I note the goodneſs of his Lordſhip's Nature, whilſt he ſtill maintaineth his Friendſhip with him, though he had ſucceeded him in his place of Lord-Keeper. For Envy hates every one that ſits in that Chair from whence it ſelf is fallen.

The *Sixth* is, a Letter to Father *Fulgentio*, a Divine (if I miſtake not) of the *Republic of Venice*, and the ſame who wrote the Life of his Colleague, the excellent Father *Paul.*

The *Seventh* is, a Letter to the *Marqueſs Fiat*, then Embaſſadour from *France*, ſoon after the Marriage betwixt his late *Majeſty* and *Henrietta Maria*, in the knitting of which he had been employ'd. This *Marqueſs* was the Perſon, who, impatient of ſeeing ſo Learned a Man, was admitted to his Lordſhip when he was very ill, and confin'd to his Bed; and who ſaluted him with this high Compliment: "Your Lord-"ſhip hath been to me hitherto like the An-"gels, of which I have often heard and "read, but never ſaw them before. To which piece of Courtſhip, he return'd ſuch anſwer, as became a Man in thoſe Circumſtances.

ſtances. "Sir; the Charity of others, "does liken me to an Angel, but my own "Infirmities tell me I am a Man.

The *Eighth* is, a Tranſcript out of his Lordſhip's *Will*, concerning his Writings. There, in particular manner, he commendeth to the Preſs, the *Felicities* of Queen *Elizabeth*. This I noted before; and obſerve it here again as an Argument of the Impartiality of his Lordſhip's Judgment and Affection. He was zealous in bearing teſtimony to the wiſe Adminiſtration of the Public Affairs in thoſe Times; in which himſelf advanced little either in Profit, or Honour. For he was hindred from growing at Court by a great Man, who knew the ſlenderneſs of his Purſe, and alſo fear'd that if he grew, he might prove Taller than himſelf (*d*). The little Art uſed againſt him, was the repreſenting of him as a *Speculator*; though it is plain, no Man dealt better, and with kinder ways, in public Buſineſs than himſelf: And it generally ripened under his Hands.

(d) *See his Lordſhip's Letter to* Sir R. C. *in Coll. of Letters in* 1ſt. *part of* Reſuſe. p. 87. *and that in* p. 110, 111.

For the Papers written by others, touching his Lordſhip and his Labours, they are theſe.

The *Firſt* is, a Letter from the Univerſity of *Oxford*, to his Lordſhip, upon his ſending to them his Book of *Advancement*

of

of Learning, in its ſecond, and much enlarged Edition. It ſhould ſeem by a Paſſage towards the end of this Letter, that the Letter which his Lordſhip ſent to them, together with his Book, was written (like the firſt to the *Univerſity* of *Cambridg*) in one of the ſpare leaves of it, and contain'd ſome wholeſome Admonitions in order to the purſuit of its Contents.

The *Second* is, a Letter from Dr. *Maynwaring*, to Dr. *Rawley*, concering his *Lordſhip's Confeſſion of Faith.* This is that Dr. *Maynwaring*, whoſe Sermon upon *Eccleſ.* 8. 2. *&c.* gave ſuch high Offence, about One and Fifty Years ago.

For ſome Doctrines, which he noteth in his Lordſhip's Confeſſion, the Reader ought to call to mind, the times in which his Lordſhip wrote them, and the diſtaſte of that Court againſt the proceedings of *Barnevelt*, whoſe State-faction blemiſh'd his Creed.

The reſt are, *Letters* of Dr. *Rawley*, *Mounſieur Deodate*, *Iſaac Gruter*, touching the Edition of his Lordſhip's Works: *An Account of his Lordſhip's Life* and *Writings*, by Sir *William Dugdale*, together with ſome new Inſertions: *Characters* of his Lordſhip, and his *Philoſophy*, by Dr. *Heylin*, Dr. *Sprat*, and Mr. *Abraham Cowley*.

All

All these Papers I have put under the Title of *Baconiana*, in imitation of those, who of late, have publish'd some Remains of Learned Men, and called them, *Thuana*, *Scaligerana*, *Perroniana*.

These then are the particular Writings, in which I have labour'd, and in setting forth of which, I have undertaken the lower Office of a Prefacer. And I think it more desireable to write a mean Preface to a good Book, than to be Author of a mean Book, though graced with a Preface from some excellent Pen: As it is more Honour, with a plain *White Staff*, to go before the King, than being an unpolish'd Magistrate of a mean and antiquated Corporation, to be usher'd forth with a Mace of Silver.

T. T.

Novemb. 30.
1678.

BRITISH
6 NO 79
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The

Baconiana Theologica:

OR A FEW

REMAINS

OF THE

Lord Bacon,

Relating To

Divine Matters.

LONDON,

Printed for *R. C.* at the Rose and Crown in St. *Paul's* Church-yard. 1679.

THE
Lord Bacon's
Theological Remains.

The Lord Bacon's Queſtions about *the Lawfulneſs of a* War *for the* Propagating *of* Religion.

Queſtions wherein I deſire Opinion, joyned with Arguments and Authorities.

WHether a War be lawful againſt Infidels, only for the Propagation of the Chriſtian Faith, without other cauſe of Hoſtility?

Whether a War be lawful, to recover to the Church, Countries, which formerly have

been Chriſtian, though now Alienate, and Chriſtians utterly extirped?

Whether a War be lawful, to free and deliver Chriſtians that yet remain in Servitude, and ſubjection to Infidels?

Whether a War be lawful in Revenge, or Vindication, of Blaſphemy and Reproaches againſt the Deity and our Saviour? or for the ancient effuſion of Chriſtian Blood, and Cruelties upon Chriſtians?

Whether a War be lawful for the Reſtoring, and purging of the Holy Land, the Sepulchre, and other principal places of Adoration and Devotion?

Whether in the Caſes aforeſaid, it be not Obligatory to Chriſtian Princes, to make ſuch a War, and not permiſſive only?

Whether the making of a War againſt the Infidels, be not firſt in order of Dignity, and to be preferr'd before extirpations of Hereſies, reconcilements of Schiſms, reformation of Manners, purſuits of juſt Temporal Quarrels, and the like Actions for the Publick Good, except there be either a more urgent Neceſſity, or a more evident Facility in thoſe Inferior Actions, or except they may both go on together in ſome Degree?

Two

Two Prayers compos'd by Sir Francis Bacon, *Baron of* Verulam, *and Viſcount of St.* Albans.

The Firſt Prayer, called by his Lordſhip, The Student's Prayer.

TO God the Father, God the Word, God the Spirit, we pour forth moſt humble and hearty Supplications; that He, remembring the Calamities of Mankind, and the Pilgrimage of this our Life, in which we wear out Days few and evil; would pleaſe to open to us new Refreſhments out of the Fountains of his Goodneſs, for the alleviating of our Miſeries. This alſo, we humbly and earneſtly beg, that *Humane* things, may not prejudice ſuch as are *Divine*; neither that from the unlocking of the Gates of Senſe, and the kindling of a greater Natural Light, any thing of Incredulity, or Intellectual Night, may ariſe in our Minds towards Divine Myſteries. But rather that by our Mind, throughly cleanſed and purged from Phancy and Vanities; and yet ſubject, and perfectly given up to

the *Divine Oracles*, there may be *given unto Faith, the things that are Faith's.* Amen.

The Second Prayer, called by his Lordſhip, The Writer's Prayer.

THOU, O Father! who gaveſt the *Viſible Light* as the Firſt-born of thy Creatures, and didſt pour into Man the *Intellectual Light*, as the top and conſummation of thy Workmanſhip; be pleaſed to protect and govern this Work, which, coming from thy *Goodneſs*, returneth to thy *Glory*. Thou, after Thou hadſt review'd the Works which thy Hands had made, beheldeſt that *every Thing was very Good*; and Thou didſt reſt with Complacencie in them. But Man, reflecting on the Works, which he had made, ſaw that *all was Vanity and vexation of Spirit*, and could, by no means, acquieſce in them. Wherefore, if we labour in thy Works with the ſweat of our Brows, Thou wilt make us partakers of *thy Viſion*, and *thy Sabbath*. We humbly beg that this Mind may be ſtedfaſtly in us; and that Thou, by our Hands, and alſo by the Hands of others, on whom Thou ſhalt beſtow *the ſame Spirit*,

rit, wilt pleaſe to conveigh a largeneſs of new *Alms* to thy *Family* of Mankind. Theſe things we commend to Thy everlaſting Love, by *our Jeſus, thy Chriſt, God with us.* Amen.

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6 NO 79
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Baconiana Bibliographica:

OR CERTAIN

REMAINS

OF THE

LORD BACON

Concerning His

Writings.

To theſe are added Letters and Diſcourſes by others, upon the ſame Argument; In which alſo are contained ſome Remarks concerning his Life.

LONDON,

Printed for *R. C.* at the Roſe and Crown in St. *Paul's* Church-yard. 1679.

BRITISH

Remains Bibliographical,

Written by the

Lord Bacon

HIMSELF.

The Lord Chancellor Bacon's *Letter to the Queen of* Bohemia * *in Anſwer to one from her Majeſty, and upon ſending to her his Book about a* War with Spain.

* In the year 1625.

It may pleaſe your Majeſty,

I Have received your Majeſties Gracious Letter from Mr. Secretary *Morton*, who is now a Saint in Heaven. It was at a time, when the great Deſolation of the Plague was in the City, and when my ſelf was

was ill of a dangerous and tedious Sickneſs. The firſt time that I found any degree of Health, nothing came ſooner to my Mind, than to acknowledg your Majeſties great Favour, by my moſt humble Thanks: And becauſe I ſee your Majeſty taketh delight in my Writings, (and to ſay truth, they are the beſt Fruits I now yield) I preſume to ſend your Majeſty a little Diſcourſe of mine, touching a War with *Spain*, which I writ about two Years ſince; which the King your Brother liked well. It is written without Bitterneſs, or Invective, as Kings Affairs ought to be carried: But if I be not deceived, it hath Edge enough. I have yet ſome Spirits left, and remnant of Experience, which I conſecrate to the King's Service, and your Majeſtie's; for whom I pour out my daily Prayers to God, that he would give your Majeſty a Fortune worthy your rare Vertues: Which ſome good Spirit tells me, will be in the end. I do in all reverence kiſs your Majeſtie's Hands, ever reſting

Your Majeſtie's moſt humble

and devoted Servant.

Francis St. *Alban.*

A Letter of the Lord *Bacon's* to the Univerſity of *Cambridg*, upon his ſending to their Public Library, his Book of the *Advancement of Learning*.

Franciſcus Baro de *Verulamio*, Vicecomes Sancti *Albani*, Almæ Matri inclytæ Academiæ *Cantabrigienſi*, Salutem.

DEbita Filii, qualia poſſum, perſolvo. Quod verò facio, idem & vos hortor; ut Augmentis Scientiarum ſtrenuè incumbatis, & in Animi modeſtiâ libertatem ingenii retineatis, neque Talentum à veteribus concreditum in ſudario reponatis. Affuerit procul dubiò & Affulſerit divini Luminis Gratia, ſi humiliatâ, & ſubmiſſâ Religioni Philoſophiâ, Clavibus ſenſûs legitimè, & dextrè utamini, & amoto omni contradictionis ſtudio, quiſque cum Alio, ac ſi ipſe ſecum, diſputet, Valete.

The

The ſame in Engliſh *by the Publiſher.*

Francis, *Baron of* Verulam, *and Viſcount of St.* Albans, *to the Indulgent Mother, the famous Univerſity of* Cambridg, *Health.*

I Here repay you, according to my Ability, the Debts of a Son. I exhort you alſo, to do the ſame thing with my ſelf: That is, to bend your whole might towards the Advancement of the Sciences, and to retain freedom of Thought, together with humility of Mind; and not to ſuffer the Talent which the Ancients have depoſited with you, to lie dead in a Napkin. Doubtleſs, the favour of the Divine Light will be preſent and ſhine amongſt you, if Philoſophy being ſubmitted to Religion, you lawfully and dextrouſly uſe the Keys of Senſe; and if all ſtudy of Oppoſition being laid aſide, every one of you ſo diſpute with another, as if he were arguing with himſelf.

Fare ye well.

A Letter of the Lord *Bacon*'s, to the Univerſity of *Cambridg*, upon his ſending to their public Library, his *Novum Organum*.

Almæ Matri Academiæ *Cantabrigienſi*.

CUm veſter filius ſim & Alumnus, voluptati mihi erit, Partum meum nuper editum vobis in gremium dare: Aliter enim velut pro expoſito eum haberem. Nec vos moveat, quòd via nova ſit. Neceſſe eſt enim talia per Ætatum, & ſeculorum circuitus evenire. Antiquis tamen ſuus conſtat honos; ingenij ſcilicet: Nam Fides verbo Dei, & experientiæ tantùm debetur. Scientias autem, ad Experientiam retrahere, non conceditur: At eaſdem ab Experientiâ de integro excitare, operoſum certè ſed pervium. Deus vobis, & ſtudiis veſtris faveat.

Filius veſter Amantiſſimus,

Franc. Verulam, Cancel.

The

The ſame in Engliſh *by the Publiſher.*

SEeing I am your Son, and your Diſciple, it will much pleaſe me to repoſe in your Boſom, the Iſſue which I have lately brought forth into the World; for otherwiſe I ſhould look upon it as an expoſed Child. Let it not trouble you, that the Way in which I go is new: Such things will of neceſſity, happen in the Revolutions of ſeveral Ages. However, the Honour of the Ancients is ſecured: That, I mean, which is due to their Wit. For Faith is only due to the Word of God, and to Experience. Now, for bringing back the Sciences to Experience, is not a thing to be done: But to raiſe them a-new from Experience, is indeed, a very difficult and laborious, but not a hopeleſs Undertaking. God proſper you and your Studies.

Your moſt loving Son,

Francis Verulam, *Chancel.*

A Letter of the Lord *Bacon's*, written to *Trinity College* in *Cambridg*, upon his ſending to them his Book of the *Advancement of Learning*.

Franc. Baro de *Verulamio*, Vice-comes Sancti *Albani* percelebri Collegio Sanctæ & Individuæ *Trinitatis* in *Cantabrigia*, Salutem.

RES omnes earúmque progreſſus initiis ſuis debentur. Itaque cùm initia Scientiarum, è fontibus veſtris hauſerim; incrementa ipſarum vobis rependenda exiſtimavi. Spero itidem fore, ut hæc noſtra apud vos, tanquam in ſolio nativo, felicius ſuccreſcant. Quamobrem & vos hortor, ut ſalvâ animi modeſtiâ, & ergà Veteres reverentiâ, ipſi quoque ſcientiarum augmentis non deſitis: Verùm ut poſt volumina ſacra verbi Dei & Scripturarum, ſecundo loco volumen illud magnum Operum Dei & Creaturarum, ſtrenuè & præ omnibus Libris (qui pro Commentariis tantùm haberi debent) evolvatis.

Valete.

The ſame in Engliſh *by the Publiſher.*

Francis, *Baron of* Verulam, *Viſcount of St.* Albans, *to the moſt Famous College of the holy and undivided* Trinity *in* Cambridg, *Health.*

THe progreſſes of Things, together with themſelves, are to be aſcribed to their Originals. Wherefore, ſeeing I have derived from your Fountains, my firſt beginnings in the Sciences, I thought it fit to repay to you the Increaſes of them. I hope alſo, it may ſo happen, that theſe Things of ours may the more proſperouſly thrive among you, being replanted in their native Soil. Therefore, I likewiſe exhort you, that ye your ſelves, ſo far as is conſiſtent with all due Modeſty, and Reverence to the Ancients, be not wanting to the Advancement of the Sciences: But that, next to the ſtudy of thoſe ſacred *Volumns of God*, the *holy Scriptures*, ye turn over that *great Volume of the Works of God, his Creatures*, with the utmoſt diligence, and before all other Books, which ought to be looked on only as Commentaries on thoſe Texts. *Farewel.*

The

The Lord Chancellour Bacon's *Letter to Dr.* Williams, *then Lord Biſhop of* Lincoln, *concerning his Speeches*; &c.

MY very good Lord, I am much bound to your Lordſhip, for your Honourable Promiſe to Dr. *Rawley*: He chuſeth rather to depend upon the ſame in general, than to pitch upon any particular; which modeſty of Choice I commend.

I find that the Ancients (as *Cicero*, *Demoſthenes*, *Plinius Secundus*, and others) have preſerved both their Orations and their Epiſtles. In imatation of whom, I have done the like to my own: Which nevertheleſs, I will not publiſh while I live: But I have been bold to bequeath them to your Lordſhip, and Mr. Chancellor of the Dutchy. My Speeches (perhaps) you will think fit to publiſh: The Letters, many of them, touch too much upon late Matters of State, to be publiſhed; yet I was willing, they ſhould not be loſt. I have alſo by my Will, erected two Lectures in Perpetuity, in either Univerſity one; with an Endowment of 200 *l.*

per Annum apiece. They to be for *Natural Phyloſophie*, and the Sciences thereupon depending; which Foundations I have required my Executors to order, by the advice and direction of your Lordſhip, and my Lord Biſhop of *Coventry* and *Lichfield*. Theſe be my thoughts now. I reſt

Your Lordſhips moſt

Affectionate to do

you Service.

A Letter written in Latine, *by the Lord* Verulam, *to Father* Fulgentio, *the* Venetian, *concerning his Writings; and now Tranſlated into* Engliſh *by the Publiſher.*

Moſt Reverend Father,

I Muſt confeſs my ſelf to be a Letter in your Debt; but the Excuſe which I have, is too too juſt. For I was kept from doing you right by a very ſore Diſeaſe, from which I am not yet perfectly delivered. I

I am now desirous to communicate to your Fatherhood, the Designs I have touching those Writings which I form in my Head, and begin; not with hope of bringing them to Perfection, but out of desire to make Experiment, and because I am a Servant to Posterity: (For these things require some Ages for the ripening of them.)

I judg'd it most convenient to have them Translated in the *Latine* Tongue, and to divide them into certain Tomes.

The first Tome consisteth of the Books of the *Advancement of Learning*, which (as you understand) are already finish'd, and publish'd; and contain the *Partition of Sciences*, which is the *First part of my Instauration*.

The *Novum Organum* should have immediately follow'd. But I interpos'd my *Moral and Political Writings*, because they were more in Readiness.

And for them, they are these following. The first is, *The History of* Henry *the* 7th, *King of England*. Then follows that Book which you have call'd in your Tongue, *Saggi Morali*. But I give a graver name to that Book; and it is to go under the Title of *Sermones Fideles*, [Faithful Sayings,] or *Interiora Rerum*, [The Inside of Things.] Those *Essayes* will be increased in their

number, and enlarged in the handling of them.

Alſo that *Tome* will contain the Book of the *Wiſdom of the Ancients*. And this Tome (as I ſaid) doth, as it were, interlope, and doth not ſtand in the Order of the *Inſtauration*.

After theſe, ſhall follow the *Organum Novum*, to which a ſecond part is yet to be added, which I have already compriz'd and meaſur'd in the Idea of it. And thus, the *Second Part* of my *Inſtauration*, will be finiſhed.

As for the *Third Part* of the *Inſtauration*, that is to ſay, the *Natural Hiſtory*, it is plainly a Work for a *King*, or a *Pope*; or for ſome *College*, or *Order*; and cannot be, by Perſonal Induſtry, performed as it ought.

Thoſe Portions of it, which have already ſeen the Light (to wit, concerning *Winds*, and touching *Life and Death*). They are not *pure Hiſtory*, by reaſon of the *Axioms*, and larger *Obſervations*, which are interpoſed. But they are a kind of *mixed Writings*, compoſed of *Natural Hiſtory*, and a rude and imperfect *Inſtrument* [or Help] of the Underſtanding.

And this is the *Fourth Part* of the *Inſtauration*. Wherefore that Fourth Part ſhall

ſhall follow, and ſhall contain many Examples of that *Inſtrument*, more exact, and much more fitted to *Rules of Induction.*

Fifthly, There ſhall follow a Book, to be entitled by us, *Prodromus Philoſophiæ Secundæ*, [*The Fore-runner of Secondary Philoſophy*]. This ſhall contain our Inventions about *new Axioms*, to be raiſed from the Experiments themſelves, that they, which were before as Pillars lying [uſeleſly] along, may be raiſed up. And this we reſolve on for the *Fifth Part* of our *Inſtauration.*

Laſtly, There is yet behind, the *Secondary Philoſophy it ſelf*, which is the *Sixth Part* of the *Inſtauration.* Of the perfecting this, I have caſt away all hopes; but in future Ages, perhaps, the Deſign may bud again. Notwithſtanding, in our *Prodromie*, [or *Prefatory Works*,] (ſuch I mean only, which touch, almoſt, the *Univerſals of Nature*) there will be laid no inconſiderable foundations of *this Matter.*

Our *Meanneſs* (you ſee) attempteth *great Things*; placing our hopes only in this, that they ſeem to proceed from the *Providence* and *Immenſe Goodneſs* of God.

And I am, by two Arguments, thus perſuaded.

Firſt, I think thus from that *zeal* and

constancy of my Mind, which has not waxed old in this Design, nor after ſo many Years, grown cold and indifferent. I remember, that about *Forty Years ago*, I compos'd a *Juvenile Work* about theſe things, which with great Confidence, and a *Pompous Title*, I called *Temporis Partum Maximum*, * [or the moſt conſiderable Birth of Time.]

* *Or, it may be,* Maſculum, *as I find it read elſewhere.*

Secondly, I am thus perſuaded, becauſe of its *infinite Uſefulneſs*; for which reaſon it may be aſcribed to *Divine Encouragement*.

I pray your *Fatherhood*, to commend me to that moſt Excellent Man, *Signior Molines*, to whoſe moſt delightful and prudent Letters I will return anſwer ſhortly, if God permit. *Farewel, moſt Reverend Father.*

Your

Moſt aſſured Friend,

Francis St. Alban.

A Letter of the Lord Bacon's, *in* French, *to the* Marqueſs Fiat, *relating to his* Eſſays.

Monſieur l' Ambaſſadeur mon File,

VOyant que voſtre Excellence faict et traite Mariages, non ſeulement entre les Princes d' *Angleterre* et de *France*, mais auſſi entre les Langues (puis que faictes traduire non Liure de l' Advancement des Sciences en Francois) i' ai bien voulu vous envoyer mon Liure dernierement imprimé, que i' avois pourveu pour vous, mais i' eſtois en doubte, de le vous envoyer, pour ce qu' il eſtoit eſcrit en Anglois. Mais a' ceſt' Heure pour la raiſon ſuſdicte ie le vous envoye. C' eſt *un Recompilement de mes Eſſayes Morales et Civiles*; mais tellement enlargiés et enrichiés, tant de Nombre que de Poix, que c' eſt de fait un Oeuvre nouveau. Ie vous baiſe les Mains, et reſte,

Voſtre tres Affectionée Ami,

ex tres humble Serviteur.

The

The ſame in Engliſh, *by the Publiſher.*

My Lord Embaſſador, My Son,

SEeing that your Excellency makes, and treats of Marriages, not only betwixt the Princes of *France* and *England*, but alſo betwixt their Languages (for you have caus'd my Book *of the Advancement of Learning*, to be Tranſlated into *French*) I was much inclin'd to make you a Preſent of the laſt Book which I publiſhed, and which I had in readineſs for you.

I was ſometimes in doubt, whether I ought to have ſent it to you, becauſe it was written in the *Engliſh Tongue*. But now, *for that very Reaſon*, I ſend it to you. It is a Recompilement of my Eſſaies Moral, and Civil; but in ſuch manner enlarged and enriched both in Number and Weight, that it is in effect, a new Work. I kiſs your Hands, and remain

Your moſt Affectionate and

moſt humble Servant, &c.

A Tranſcript (by the Publiſher) out of the Lord Bacon's *laſt* Will, *relating eſpecially, to his* Writings.

FIrſt, I bequeath my Soul and Body, into the Hand of God, by the bleſſed Oblation of my Saviour; the one at the time of my Diſſolution, the other at the time of my Reſurrection.

For my Burial, I deſire it may be at St. *Michael*'s Church, near St. *Albans*. There was my Mother buried; and it is the Pariſh Church of my Manſion-Houſe of *Gorhambury*; and it is the only Chriſtian Church within the Walls of Old *Verulam*. I would have the Charge of my Funeral not to exceed 300 *l.* at moſt.

For my Name and Memory, I leave it to Foreign Nations, and to mine own Country-Men, after ſome Time be paſſed over.

But towards that durable part of Memory, which conſiſteth in my Writings, I require my Servant, *Henry Percy*, to deliver to my Brother *Conſtable*, all my Manuſcript-Compoſitions, and the Fragments alſo of ſuch as are not Finiſhed; to the end that,

if

if any of them be fit to be Publiſhed, he may accordingly diſpoſe of them. And herein I deſire him, to take the advice of Mr. *Selden*, and Mr. *Herbert*, of the *Inner Temple*, and to publiſh or ſuppreſs what ſhall be thought fit. In particular, I wiſh the Elegie, which I writ in *felicem Memoriam Elizabethæ*, may be Publiſhed.—

Papers written by *others*, concerning the *Writings* of the Lord *Bacon*.

A Letter from the *Univerſity of Oxford*, to the Lord *Bacon*, upon his ſending to them his Book *De Augmentis Scientiarum*.

Prænobilis, & (quod in Nobilitate pænè miraculum eſt) Scientiſſime Vicecomes!

Nihil concinnius tribuere, Amplitudo veſtra, *nihil gratius accipere potuit* Academia, *quàm* Scientias: Scientias, *quas prius inopes, exiguas, incultas emiſerat, accepit tandem nitidas, proceras, Ingenii tui copiis (quibus*

bus unicè augeri potuerant) uberrimè dotatas. Grande ducit munus illud sibi à peregrino (si tamen peregrinus sit, tam propè consanguineus) auctius redire, quod Filiolis suis instar Patrimonii impendit; & libentèr agnoscit hic nasci Musas, alibi tamen quam domi suæ crescere. Creverunt quidem, & sub Calamo tuo, qui tanquam strenuus literarum Alcides, Columnas tuas, Mundo immobiles, propriâ Manu in Orbe Scientiarum, plus ultrà *statuisti. Euge exercitatissimum Athletam, qui in aliorum patrocinandis virtutibus occupatissimus, alios; in scriptis propriis, teipsum superâsti. Quippe in illo Honorum tuorum fastigio, viros tantùm literatos promovisti, nunc tandem (ô dulce prodigium!) etiam & literas. Onerat Clientes beneficii hujus augustior Munificentia; cujus in accipiendo Honor apud nos manet, in fruendo emolumentum transit usq; in Posteros. Quin ergo si Gratiarum talioni impares sumus, junctо robore alterius sæculi Nepotes succurrant, qui reliquum illud, quod tibi non possunt, saltem nomini tuo persolvent. Felices illi, nos tamen quàm longè feliciores, quibus honorificè conscriptam tuâ manu Epistolam, quibus oculatissima lectitandi præcepta, & Studiorum Concordiam, in fronte voluminis demandâsti: Quasi parum esset Musas de tuâ penu locupletare, nisi ostenderes quo modo & ipsæ discerent. Solenniori itaq; Osculo acerrimum*

judicij

judicij tui Depositum excepit frequentissimus Purpuratorum Senatus; exceperunt pariter minoris ordinis Gentes; & quod omnes in publico Librorum Thesaurario, in Memoriâ singuli deposuerunt.

Dominationis vestræ Studiosissima

Academia Oxonienſis.

E Domo nostrâ Congregationis, 20. Decem. 1623.

The Superscription was thus;

To the Right Honourable *Francis*, Baron of *Verulam*, and Vicount of St. *Alban*, our very good Lord.

The same Letter in Engliſh, *by the Publiſher.*

Most Noble, and —— most learned Viscount.

YOur *Honour* could have given nothing more agreeable, and the *University* could have received nothing more acceptable, than the *Sciences*. And those *Sciences* which

which *She* formerly ſent forth, Poor, of low Stature, Unpoliſhed; ſhe hath received Elegant, Tall; and by the ſupplies of your *Wit* (by which alone they could have been Advanced) moſt rich in Dowry. She eſteemeth it an extraordinary favour to have a return with Uſury, made of *that* by a *Stranger* (if ſo near a Relation may be call'd a Stranger) which *She* beſtows as a Patrimony, upon her Children: And *She* readily acknowledgeth, that though the *Muſes* are *born* in *Oxford*, they *grow* elſewhere. Grown they are, and under *your* Pen, *who*, like ſome mighty *Hercules* in Learning, have by your own Hand, further *advanced thoſe Pillars* in the Learned World, which by the reſt of that World, were ſuppoſed immoveable.

We congratulate you, you moſt accompliſh'd *Combatant*, who by your moſt diligent Patronage of the Vertues of others, have overcome other Patrons, and, by *your own Writings*, your ſelf. For by the eminent heighth of your Honour, you advanced only *Learned Men*; now at laſt (O raviſhing Prodigie!) you have alſo advanced *Learning it ſelf.*

The ample Munificence of this Gift, lays a *Burthen* upon your *Clients*, in the receiving of *which*, *We* have the Honour; but in the

the *enjoying* of it, the Emolument will deſcend to late *Poſterity*. If therefore we are not able of *our ſelves*, to return ſufficient and ſuitable Thanks, our *Nephews* of the next Age ought to give their Aſſiſtance, and pay the Remainder, if not to your *Self*, to the Honour of your *Name*. Happy *they*; but *we* how much more happy, *&c.* To *whom* you have pleas'd to do the honour of ſending a Letter, written by no other than by your own Hand: To whom you have pleas'd to ſend the cleareſt Inſtructions, for reading [your Work] and for concord in our Studies, in the Front of your Book. As if it were a ſmall thing for your *Lordſhip* to inrich the *Muſes* out of your own Stock, unleſs you taught them alſo a Method of getting Wealth. Wherefore this moſt accurate Pledg of your Underſtanding, has been with the moſt ſolemn Reverence, received in a very full *Congregation*, both by the *Doctors* and *Maſters*; and that which the *common Vote* hath placed in our *Public Library*, every *ſingle Perſon* has gratefully depoſited in his *Memory*.

Your Lordſhips moſt devoted Servant,

The Univerſity of Oxford.

From our Convocation-houſe Decemb. 20. 1623.

A

A Letter written by Dr. Roger Maynwaring, *to Dr.* Rawley, *concerning the Lord* Bacon's Confeſſion of Faith.

SIR,

I Have at your Command, ſurveigh'd this deep and devout *Tract* of your deceaſed *Lord*; and ſend back a few Notes upon it.

In the firſt Page, Line 7, (*a*) are theſe words:

"I *believe*, that God is ſo Holy, Pure, "and Jealous, that it is impoſſible for Him "to be pleaſed in any *Creature*, though the "Work of his own Hands: So that neither *Angel*, *Man*, nor *World*, could "ſtand, or can ſtand, one moment in his "Eyes, without beholding the ſame in the "Face of a *Mediator*: And therefore, that "before Him, with whom all things are "preſent, the *Lamb of God* was ſlain before *all Worlds*: Without which eternal "Counſel of his, it was impoſſible for *Him* "to have deſcended to any work of Creation; but he ſhould have enjoyed the

(*a*) *That is, in* Reſuſcit. p. 117. l. 8. *to*, for ever, *in* p. 118.

"bleſſed and individual Society of *Three* "*Perſons in Godhedd, only*, for ever.

This Point I have heard ſome Divines queſtion, *Whether God, without Chriſt, did pour his Love upon the Creature?* And I had, ſometimes, a Diſpute with Dr. *Sharp*, * of your Univerſity, who held, that the *Emanation of the Father's Love to the Creature, was Immediate.* His Reaſon, amongſt others, was taken from that Text, *So God loved the World, that he gave his only begotten Son.* Something of that Point, I have written amongſt my Papers, which on the ſuddain, I cannot light upon. But I remember that I held the Point in the *Negative*, and that St. *Auſtin*, in his Comment on the Fifth Chapter to the *Romans*, gather'd by *Beda*, is ſtrong that way.

* *The ſame (I think) who was committed to the* Tower, *having taught* Hoſkins *his Alluſion to the* Sicilian *Veſpers. See* Reliqu. Wotton. *p.* 434.

(b) *That is, in* Reſuſc. p. 118 l. 9. *to refer.*

In Page 2, line the 9*th* to the 13*th*, (*b*) are theſe words:

——"God, by the Reconcilement of the "*Mediator*, turning his Countenance to- "wards his *Creatures*, (though not in equal "Light, and Degree) made way unto the "Diſpenſation of his moſt holy and *ſecret* "Will; whereby ſome of his Creatures might "*ſtand* and keep their State; others might "(poſſibly) fall, and be reſtored; and "others

"others might *fall, and not be reſtored* in "their Eſtate, but yet *remain in Being,* "though *under Wrath* and Corruption; "all with reſpect to the *Mediator:* Which "is the great *Myſtery,* and perfect *Center* "of all God's Ways with his Creatures; "and unto which all his other Works and "Wonders do but ſerve and refer.

Here *abſolute Reprobation* ſeems to be defended, in that the *Will of God* is made the Reaſon of the *Not-reſtitution* of ſome: At leaſt-wiſe his Lordſhip ſeems to ſay, that *'twas God's will that ſome ſhould fall:* Unleſs that may be meant of *Voluntas Permiſſiva* [his will of Permiſſion.]

In Page the 2*d*, at the end, (*c*) where he ſaith, [Amongſt the *Generations of Men,* he Elected a ſmall Flock,] if that were added [*of fallen Men,*] it would not be amiſs; leſt any ſhould conceive that his Lordſhip had meant, the Decree had paſſed on *Maſſa incorrupta*, [on Mankind conſidered before the Fall.]

(c) *That is, in* Refuſc. P. 118. l. 14. &c.

In Page the 4*th*, lines the 13*th* and 14*th*, (*d*) are theſe words.

"Man made a total defection from God, "preſuming to imagine, that the Com- "mandments and Prohibitions of God, "were not the *Rules of Good and Evil,* but

(d) *That is, in* Refuſc. P. 119. l. 36. &c.

" that *Good and Evil had their own principles* " *and beginnings.*

Conſider whether this be a *Rule Univerſal*, that the *Commands and Prohibitions of God are the Rules of Good and Evil.* For, as St. *Auſtin* ſaith, many things are *Prohibita quia mala*, [For that reaſon forbidden, becauſe they are Evil:] As thoſe Sins which the Schools call *Specifical.*

(e) *That is, in* p. 120. l. 40, 41, &c.

In Page 7, lines the 23*d* and 24*th*, (*e*) are theſe words.

" The three Heavenly Unities—— ex- " ceed all Natural Unities. That is to ſay, " The Unity of the Three Perſons in God- " head; the Unity of God and Man in " Chriſt; and the Unity of Chriſt and the " Church; the *Holy Ghoſt being the Worker* " *of both theſe latter Unities:* For by the " *Holy Ghoſt*, was *Chriſt Incarnate*, and " *quickened in Fleſh*; and by the Holy " Ghoſt is *Man Regenerate*, and *quickened* " *in Spirit.*

Here two of the Unities are aſcribed to the Holy Ghoſt. The Firſt ſeems excluded; yet Divines ſay, that *Spiritus Sanctus eſt Amor, & vinculum Patris & Filii*, [The Holy Ghoſt is the Love, and the Bond of the Father and the Son.]

In

In Page 8, line the 13*th*, (*f*) are theſe words.

"Chriſt— accompliſh'd the whole Work "of the Redemption, and Reſtitution of "Man, to *a ſtate Superiour to the Angels.*

This [Superiour] ſeems to hit upon that place, ἰσάγγελοι *, which argues but *Equality. Suarez* (*De Angelis lib.* 1. *cap.* 1.) ſaith, that Angels are Superiour to Men, *Quoad gradum Intellectualem, & quoad immediatam habitationem ad Deum:* [Both in reſpect of the degree of their Intellectual Nature, and of the nearneſs of their habitation to God.] Yet St. *Auſtin* affirmeth, *Naturam humanam in Chriſto perfectiorem eſſe Angelicâ.* [That the Humane Nature in Chriſt, is more perfect than the Angelical.] Conſider of this. And thus far, not as a *Critick*, or Corrector, but as a Learner. For

(f) *That is, in* Reſuſc. p. 121. l. 8, & 9.

* Luke 20. 36.

Corrigere, Res eſt tantò magis ardua, quantò Magnus, Ariſtarcho, Major, Homerus erat.

In haſte,

Your Servant,

Roger Maynwaring.

A Letter written by Dr. *Rawley*, to *Monſieur Deodate*, concerning his publiſhing of the Lord *Bacon's* Works.

Generoſiſſime & Amiciſſime Domine,

RUri nunc demùm ago, Vere & Jejunio ineunte: Mæſtus, defuiſſe mihi facultatem teipſum inviſendi, ante diſceſſum: At Certus, nunquam defuturum me occaſioni cuicunq; teipſum demerendi, & omni Officio, ſive Amoris ſive Obſervantiæ, proſequendi. Curabo, prout vires ſuppetent, Impreſſionem Librorum Illuſtriſſimi Herois, Cui olim inſerviſſe, atq; etiamnum inſervire, præcipuum mihi duco. Ne qua ſuſpicio Fidei meæ ſuboriatur; quàm primùm commodum erit, præſtabo. Cupio, Amicitiam, & Notitiam hanc inter Nos initam, perpetuam fore: Ac Literis, ejuſdem Teſſeris & Fotriciibus (ſi velis) ſubinde refloreſcere, te vel Pariſiis, Agente; Quas, ſi unquam mihi Felicitas tanta contingere poſſit, tui gratiâ etiam inviſere ſperabo. Neu credas me Verbis tantùm opulentum, Factis inopem; Quin potiùs negotia moleſtiſſima obfuiſſe, dum in Urbe præſens fueram. Re-

Reliquum erit, ut Te *unicè colat, & redamet, &* Tibi *ſemper optima precetur*;

Generoſiſſime, Dominationi tuæ

Servus addictimus & Amicus perpetuus,

Martii 9. 1632. *Guil. Rawley.*

The ſame in Engliſh *by the Publiſher.*

Moſt noble and dear Sir,

I Am now, at laſt, in the Country, the *Spring* and *Lent* coming on. I am ſorry that I had not the opportunity of waiting on you before I left the Town: But, I am ſure, I ſhall never be wanting in ſerving you upon all Occaſions, and in performing towards you all Offices, either of Friendſhip, or Obſervance.

I will (to the utmoſt of my Power) take care to publiſh the [remaining] Labours of that *Illuſtrious Heroe*, [the Lord *Verulam*;] eſteeming it my greateſt happineſs, to have *formerly* ſerv'd him, and *ſtill*

to do ſo. And that I may avoid all ſuſpicion of being worſe than my Word, I will perform my Promiſe with all convenient ſpeed. I deſire that this *Friendſhip*, and mutual *Inwardneſs* begun betwixt us, may always continue, and (if you pleaſe) live and flouriſh by *Letters*, the Badges and Nouriſhers of it, even when you are at *Paris:* A place, which (if ever I be ſo happy) I will ſee for your ſake, as well as for other Reaſons. Pray, think not that I am *free of my Words*, and *frugal of my Deeds*, but rather that my thick and very troubleſome Occaſions, whilſt I was in the *City*, would not ſuffer me to kiſs your Hands. It remains, that I heartily Honour you, and retaliate your Love, and wiſh you all the good in the World, as being

Sir,

Your moſt faithful Servant,

and conſtant Friend,

William Rawley.

March the 9th. 1624.

A

A Letter written by Monſieur *Ælius Deodate*, to Dr. *Rawley*, in anſwer to his of *March* the 9*th*, 1632. touching his publiſhing the Lord *Bacon*'s Works.

Reverendo Viro Domino *Gulielmo Rawley*, ſacræ Theologiæ *Doctori*, & *Regiæ Majeſtatis Capellano*, Amico colendiſſimo.

Reverende Vir, & Amiciſſime Domine,

PAucis abhinc diebus redditæ ſunt mihi gratiſſimæ & exoptatiſſimæ tuæ literæ, quibus pro ſolatiô ſuaviſſimæ tuæ conſuetudinis, per improviſum tuum ex urbe diſceſſum mihi ereptæ, novam, arctæ, & in perpetuum duraturæ amicitiæ tuæ fiduciam mihi ſpondes. Hoc munere (quod quidem omni mutui amoris & obſervantiæ officio pro viribus demereri ſedulò ſatagam) vix quicquam potuit mihi obtingere charius; adeò tua Virtus, & Illuſtriſſimi Herois noſtri (cujus afflatus Divinos in ſinu foves) æternùm colenda Memoria, mihi in precio eſt. Promptam ejus Operum

Edi-

Editionem, quam polliceris, tam avidè expecto, ut ſpe eam jam totam penè continuerim: Ne patere, quæſo, quovis caſu, ullam huic deſiderio meo, moram injici: Cùm etiam (quod & agnoſcis) multis nominibus, maximè tua interſit, eam quantò citius promoveri. Parum fœliciter mihi ceſſit votum, pro verſione Libri Experimentorum, ut percipies ex ejus ſpecimine, quod ad te mitto: Ea propter illum, qui id laboris fuerat aggreſſus, rogavi, ut ab eo deſiſteret, cujus id ſolùm quod videbis paucis foliis exaratum, hactenus præſtitit, cùm antè duos annos, perficiendum ſuſcepiſſet. De tempore mei in Galliam reditûs, nondum ſtatui: Ejus te, ante diſceſſum, faciam certiorem, & tibi futuræ noſtræ, per literas, communicationis internuncios indicabo. Vale.

Reverentiæ tuæ Obſervantiſſimus Servus,

Ælius Deodatus.

Londini, Aprilis 4. 1633.

The

The ſame in Engliſh *by the Publiſher.*

To the Reverend, his moſt Honoured Friend, William Rawley, *Doctor of Divinity, and Chaplain to the King's Majeſty.*

Reverend and moſt dear Sir,

A Few Days ago, I received your moſt acceptable and moſt deſired Letter, in which, to comfort me for the loſs of your moſt agreeable Company (of which I was depriv'd by your ſudden leaving the Town) you make me a new promiſe of a near and laſting Friendſhip. Nothing could have happened to me more pleaſing, than this Kindneſs (which I ſhall diligently endeavour, to the utmoſt of my Power, by all ways of Love and Obſervance, to deſerve); ſo much I value your own Worth, and the ever eſtimable Memory, of our moſt *Illuſtrious Heroe*, a portion of whoſe *Spirit*, reſides in your Breſt.

I ſo greedily expect the ſpeedy *Edition* of his *Works*, which you have promiſed; that I have already almoſt devour'd the whole

whole of it in my Hopes. Suffer not (I beſeech you) any delay by any means, to obſtruct this my earneſt deſire: Seeing, eſpecially, it much concerns your ſelf (as you confeſs) upon many accounts, to promote it with all Expedition.

My deſign of a *Tranſlation* of the *Natural Hiſtory*, has not ſucceeded ſo happily as I could wiſh, as you will perceive by the *Specimen* which I ſend to you. Wherefore I deſired him, who had undertaken the Work, to deſiſt from it, he having done only that little which you will ſee in a few Leaves; whereas he undertook the doing of the whole, two Years ago. I am not yet reſolv'd about the time of my returning into *France*. I will let you know it e're I go, and tell you by whom our Letters may be convey'd to one another. *Farewel.*

Reverend Sir,

Your moſt humble Servant,

Ælius Deodate, *Advocate.*

London, April 4. 1633.

The

The First Letter of Mr. *Isaac Gruter*, to Dr. *Rawley*, concerning the MSS of the Lord *Bacon*.

Reverendo Doctissimoq; viro *Gulielmo Rawleio*, S. P. D. *Isaacus Gruterus*.

Vir Reverende,

FRatris mei cruda mors, cui latinam Naturalis Historiæ Verulamianæ *versionem debemus, perdiu me subsistere coegit in natali nobis* Zelandia, *dum mortualis familiæ negotia expedio. Domum reversus ad* Batavos *invenio literas tuas sane quàm gratissimas; sed quod dolebam, serô responsô ob sonticam ab* Haganis *absentiæ causam, excipiendas. Veniam meretur qui peccat invitus, tarditatisq; à fortuna impositam necessitatem pensare conabitur affectûs studiô, nunquam post hac indormituro amicitiæ obsequiis & offerenti se occasioni. Viri istius institutum, qui* Baconi Historiam Naturalem, *ut eam priores meæ designarunt, Gallicè dedit, paucis verbis comprehensum exhibent fratris mei prolegomena; quæ velim videas, & judicium de iis censoriámq;, ubi laborat*

borat fides, notam tranſmittas proximis literis. Editio ille Germani mei, quam cum voluptate ſummâ inſpexiſſe te ſcribis, mox emendatior prodibit ex ſecundis defuncti curis, cum auctuario ejuſdem argumenti, expungendæ Atlantidi ſubſtituendo. Quod non aliud futurum ab iſta hominis Galli *interpretatione, Latiô donandâ, cum Anglice reperiri non queat unde ſua vertit; niſi tu hæc ut ſpuria & adulterina damnaveris, ubi videre contigerit librum. Obſervationes tuas in male intellecta perperamq; verſa ex* Anglico Hiſtoriæ Naturalis *quod à te evulgatus legitur (qualia in primis conatibus interpretis non indigenæ, & indies tunc cum adoleſceret ætate proficientis haud pauca occurrere nemo mirabitur, qui noverit Phyſiologicam argumenti latè patentis varietatem, perplexi ex tot rerum congerie, ſua non ubiq; vocabula apud Antiquos*
Horat. *habentium, &* præſenti nota ſignandas *appellationes requirentium) velim mihi non invideas, conferendas cum τῆ μακαρίτᾳ emendationibus ſolicitè elaboratis; an & feliciter, tum cum paucis iſtarum elegantiarum intelligentibus diſpicies. Mitto indicem eorum, quæ ex* Boſwelliani *Muſei ſcriniis chartaceis penes me exſtant vel propria manu deſcripta, vel alterius apud vos, ſed* Baconi *manum & limam experta; ut* Boſwellus *olim mihi, admiſſo ad interiores familiaritatis aditus, commemoravit*

In

In apographis meis (ut testabitur index hisce literis comes) reperies historiam Densi *&* Rari, *sed imperfectam, opusculo licet longiusculè producto. De* Gravi *&* Levi *in manibus habui integrum & grande volumen, sed quod præter nudam delineatæ fabricæ compagem ex titulis, materiam, prout eam conceperat illustris* Baconus, *absolventibus, nihil descriptionis continebat. Includitur hisce exemplar contextûs, sola capitum lemmata complexi, & plenam ex ista συναγραφία tractationem nunc frustra requirentis. De* Denso *&* Raro *quæ asservas ab extrema Authoris incude, quæq; in appendicem venient fragmenta, utinam cum ineditis Physiologicis* Virulamei, *in apographa per me redactis ex legato* Boswelliano, *subjicere liceat prelo* Batavo, *sibi invicem commendationem, si junctius prodeant, præstitura. Agere jam cæpi cum Typographo magnæ in istis industriæ & curiositatis; faxo nihil justè queri possis de fide nostra & candore, si editionem illam mihi permiseris, consummandam non sine honorifica tui mentione. Sed utcunq; constitues, nihil detractum volo amicitiæ officiis, ulterius ab hoc ingressu quacunq; occasione provehendæ.* Ludovicus Elsevirius Amstelodamo *nuper ad me scripsit meditari se, fore brevi inchoandam, in quarto editionem eorum omnium, quæ* Bacono *circumferuntur Authore, vel Latinè vel Anglicè, sed*

hæc

hæc in Romanum Sermonem vertenda, petiitq; à me eatenus consilium, & si quid è manuscriptis & interpretatione conferre possem adminiculi, quo auctiora & quantum pote, ornatiora prodeant opera, diu faventissimis Eruditi mundi præconiis & applausu consectatissimo excepta. Tu si quid in mente aut manu habes unde affulgeat adjumenti spes in molitione tam celebri, & plurimum conciliatura existimationis istam editionem procurantibus, fac intelligam, & habe me porro inter devotissimos Baconiani *nominis & virtutum tuarum cultores.* Vale. *Exspecto quæ tibi cognita de Verulamij majoribus,* Nicolao *Patre imprimis, de adolescentia nostri, studiis apud* Cantabrigienses, *peregrinationibus, honoribus, Cancellariatu & exauthoratione, Parlamentariæ authoritatis decreto. Ista floridè & liberaliori in laudes meritissimas stylo, hoc ultimum cauto pertractando, suscipiam, ne hominibus calumniari aut probra serere natis præbeatur noxiæ garrulitatis è mea Commentatione de viri longè Doctissimi vita & morte, materies.*

Hagæ Comitis, Maii 29. 1652.

The

The ſame, in Engliſh, by the Publiſher.

To the Reverend, and moſt Learned, William Rawley, Iſaac Gruter *wiſheth much Health.*

Reverend Sir,

BY reaſon of the immature Death of my Brother, to whom we owe the *Latine* Tranſlation of the *Lord Bacon's Natural Hiſtory*, I have been forced to ſtay a long while in our Native Country of *Zealand*, in order to the ſettling of the Domeſtick Affairs of the Perſon deceaſed. Returning home to *Holland*, I found your Letter, which, I aſſure you, was moſt acceptable to me; yet at this I was concern'd, that my neceſſary abſence from the *Hague* had occaſioned ſo late an Anſwer to it. He deſerves pardon who offends againſt his will: And who will endeavour to make amends for this involuntary delay, by the ſtudy of ſuch kindneſs as ſhall be vigilant in Offices of Friendſhip, as often as occaſion ſhall be offer'd.

The Deſign of him, who tranſlated in-

to *French*, the *Natural Hiſtory* of the *Lord Bacon*, (of which I gave account in my former Letters) is briefly exhibited in my Brother's Preface, which I deſire you to peruſe; as alſo, in your next Letter, to ſend me your Judgment concerning ſuch Errors as may have been committed by him.

That *Edition* of my Brother's, of which you write, that you read it with a great deal of Pleaſure, ſhall ſhortly be ſet forth with his Amendments, together with ſome *Additions* of the like Argument to be ſubſtituted in the place of the *New Atlantis*, which ſhall be there omitted. Theſe *Additions* will be the ſame with thoſe in the *Verſion* of the formentioned *Frenchman*, put into *Latine*; ſeeing we could not find the Engliſh Originals from which he tranſlates them: Unleſs you, when you ſee the Book, ſhall condemn thoſe Additions as adulterate.

For your Obſervations on thoſe Places, either not rightly underſtood, or not accurately turned out of the *Engliſh* by you publiſhed, (which, from one not a Native, in his firſt Eſſay, and growing in Knowledg together with his Years, if they be many, no Man needs wonder at it, who underſtands the Phyſiological variety of an Argu-

Argument of ſuch extent, and rendred difficult by ſuch an heap of things of which it conſiſts, and for the expreſſing of which there is not a ſupply of words from the Ancients, *but ſome of a new ſtamp, and ſuch as may ſerve for preſent uſe*, are required) I intreat you not to deny me the ſight of them: That ſo I may compare them with the Corrections which my Brother (now with God) did make with a very great deal of pains. But, whether the *truth* of them anſwers his diligence, will be beſt underſtood by your ſelf, and thoſe few others by whom ſuch Elegancies can be rightly judged of.

I ſend you here a Catalogue of thoſe writings (*a*) which I had, in *MS.* out of the ſtudy of Sir *William Boſwel*, and which I now have by me, either written by the *Lord Bacon* himſelf, or by ſome *Engliſh Amanuenſis*, but by him reviſed; as the ſame Sir *Willam Boſwel* (who was pleaſed to admit me to a moſt intimate familiarity with him) did himſelf tell me. Among my Copies (as the Catalogue which comes with this Letter ſhews) you will find the Hiſtory of *rare and denſe Bodies*, but imperfect, though carried on to ſome length.

(a). *Theſe were the Papers which* J. Gruter, *afterwards publiſh'd, under the title of* Scripta Philoſophica.

I had once in my hands, an entire and thick Volume concerning *Heavy and Light Bodies*, but conſiſting only of a naked delineation of the *Model*, which the *Lord Bacon* had framed in his Head, in *titles of Matters*, without any deſcription of the Matters themſelves. There is here encloſed, a Copy of that *Contexture* (*b*) containing only the Heads of the Chapters, and wanting a full handling from that rude Draught; which ſupplement I diſpair of

(b) *This Letter came to my hands without that Copy. See, in lieu of it*, Topica de Gravi & Levi, *in lib.* 5. *cap.* 3. de Augm. Scien.

For the Book of *Denſe and Rare Bodies*, which you have by you, perfected by the Author's laſt Hand, as likewiſe the *Fragments* which are an *Appendix* to it, I could wiſh that they might be here publiſh'd in *Holland*, together with thoſe hitherto unpubliſh'd *Philoſophical Papers* copied by me, out of *M S S.* of Sir *William Boſwel*; ſeeing, if they come out together, they will ſet off, and commend one another.

I have begun to deal with a *Printer*, who is a Man of great Diligence and Curioſity. I will ſo order the matter, that you ſhall have no reaſon to complain of my Fidelity and Candor, if you leave that Edition to me. Care ſhall be taken by me, that it be not done without honourable mention

tion of your ſelf. But be it what it will you ſhall reſolve upon, it ſhall abate nothing of the offices of our Friendſhip, which, from this beginning of it, ſhall ſtill further be promoted upon all occaſions.

Lewis Elzevir, wrote me word lately, from *Amſterdam*, that he was deſigned to begin ſhortly, an *Edition in Quarto*, of all the Works of the *Lord Bacon*, in *Latine*, or *Engliſh:* But not of the *Engliſh*, without the *Tranſlation* of them into *Latine*. And he deſir'd my advice, and any aſſiſtance I could give him by *Manuſcripts*, or *Tranſlations*; to the end that, as far as poſſible, thoſe *Works* might come abroad with advantage, which have been long receiv'd with the kindeſt *Elogies*, and with the moſt atteſted Applauſe of the *Learned World*. If you have any thing in your *Mind*, or your *Hands*, whence we may hope for aſſiſtance in ſo famous a Deſign, and conducing ſo much to the Honour of thoſe who are Inſtrumental in it, pray let me know it, and reckon me henceforth amongſt the devout Honourers of the name of the *Lord Bacon*, and of your own Vertues.

Farewel.

I expect from you what you know, about the Anceſtors of the *Lord Bacon*, eſpecially concerning his *Father*, *Nicholas Bacon*; concerning his Youth, his Studies in *Cambridg*, his Travels, his Honours, his Office of *Chancellour*, and his depoſal from it by *Sentence* of *Parliament*. The former I will undertake in a more florid and free Style, expatiating in his juſt Praiſes; the latter, with a wary Pen, leſt out of my *Commentary* of the Life of this moſt Learned Man, matter be offered of pernicious Prating, to Slanderers, and Men of diſhoneſt Tempers.

From the Hague,

May, 29. 1652.

The

The second Letter of Mr. *Isaac Gruter*, to Dr. *Rawley*, concerning the Writings of the *Lord Bacon*.

V. R. *Gulielmo Rawlejo*, S. S. Theologiæ Doctori S. P. D. *Isaacus Gruterus*.

Vir Reverende,

DE responsi tui tarditate queri non licet, cùm & difficultas trajectûs facile moram injiciat ex anno in hiemem declivi dum tuas dares, atq; abunde in iis inveniat quo se pascat desiderium; tantò uberiori accessione, quantò cunctantius ad manus nostras fortassis pervenisse dici potest. Et quamvis pauxillum erat quod præter gratias pro indiculo reponerem, ejus tamen id momenti visum est, ut supprimere diutius noluerim; præsertim cùm nefas mihi haberetur Smithum *responso carere, virum amicissimum, & cujus in Res nostras studio quicquid in me est curæ debetur affectúsque, nihil imminuti parte, in quam sane non levem,* Rawleius *venit, ut in Trigam, coäluisse dici queat optimè consentientes animos. Illustrissimi Herois* Verulamii *quàm sancta apud me sit existi-*

iſtimatio, etſi perquam ſollicitè oſtendiſſe me putabam, faciam tamen ut in poſterum religioſius me operam dediſſe quo hoc literato orbi innoteſceret negari haud poſſit. Neq; enim procedet iſta contrahendi omnia Baconiana *in unum volumen molitio, niſi te conſulto, & ad ſymbolas tam inſigni editione dignas invitato; ut lectoris jam pridem ex prævio eorum quæ circumferuntur guſtu, cupidi concilietur gratia ex illibatâ auctarii non pœnitendi novitate.* Gallo *interpreti, & qui ſua neſcio unde conſarcinavit centonéſq; conſuit, locus non dabitur in magno Syngrammate. Ut autem ſeparatim cum Hiſtoria Naturali excudatur exoticum opus per excerpta hinc inde corrogatum, & latinitate meâ donatum, ſpero à te impetrari patieris. Intereſſe enim puto cum* Verulamiana *genuina* Gallici *Sermonis induta cultu paſſim proſtent, ut ſciat tranſmarinus lector è quibus filis contexta ſit iſtius libri tela, & quàm verum ſit quod Anonymus iſte in prefatione ad Lectorem de te innominato ſcribit. Verba ejus frater meus* B. M. Latinè *verſit in primâ editione Hiſtoriæ Naturalis, cùm de fide Authoris ignoti dubitaret. Ego in ſecundâ dabo, repetita & juſtis confoſſa notis, ut moneantur in quorum manus perventurum ſit iſtud opus, ſuppoſititium eſſe, aut potius ex avulſis ſparſim laciniis conſutum, quicquid ſpecioſo* Verulamii *titulo munitum venditat Author.*

Niſi

Niſi forte ſpeciatim tuo nomine ſuggerere libet, iſti loco inſerenda in cautelam, & ne quid Gloriæ celeberimi viri detrahat vel malignitas, vel inconſideratum ſtudium. Si me fata meis paterentur ducere vitam auſpiciis, *in Angliam evolarem, ut quicquid* Verulamianæ *officinæ ſervas in ſcriniis tuis ineditum, coram inſpicerem, & oculos ſaltem haberem arbitros, ſi poſſeſſio negetur mercis nondum publicæ. Nunc vota impatientis deſiderii ſuſtentabo ſpe aliquando videndi, quæ fidis mandata latebris occaſionem exſpectant ut tutò in lucem educantur, non enecentur ſuffocato partu. Utinam interim videre liceat Apographum* epiſtolæ ad *Henricum Savilium* circa adjumenta facultatum intellectualium; *cætera enim* Latinæ *monetæ perſuadeor ſtatione ſua moveri non poſſe in temporarium uſum.* Vale. Virgil.

Trajecti ad Moſam,

Martii 20. S. N. CIↃ IↃC LV.

The

The ſame in Engliſh, *by the Publiſher.*

To the Reverend William Rawley, *D.D.* Iſaac Gruter *wiſheth much health.*

Reverend Sir,

IT is not juſt to complain of the ſlowneſs of your Anſwer, ſeeing that the difficulty of the Paſſage, in the ſeaſon in which you wrote, which was towards Winter, might eaſily cauſe it to come no faſter: Seeing likewiſe, there is ſo much to be found in it which may gratifie Deſire, and perhaps, ſo much the more, the longer it was e're it came to my Hands. And although I had little to ſend back, beſides my Thanks for the *little Index*, (*a*) yet that ſeemed to me of ſuch moment, that I would no longer ſuppreſs them; eſpecially becauſe I accounted it a Crime to have ſuffer'd Mr. *Smith* (*b*) to have been without an Anſwer: Mr. *Smith*, my moſt kind Friend, and to whoſe care in my Matters, I owe all Regard

(a) *A Note of ſome Papers of the Lord* Bacon's *in* D. R's. *hands.*

(b) *Of* Chriſt's Colledg *in* Cambridg, *and Keeper of the publick Library there.*

gard and Affection, yet without diminution of that part (and that no ſmall one neither) in which Dr. *Rawley* hath place: So that the *Souls* of *us Three* ſo throughly agreeing, may be aptly ſaid to have united in a *Triga*.

Though I thought that I had already, ſufficiently ſhew'd, what Veneration I had for the *Illuſtrious Lord Verulam*, yet I ſhall take ſuch care for the future, that it may not poſſibly be deny'd, that I endeavour'd moſt zealouſly to make this thing known to the learned World.

But neither ſhall this Deſign, of ſetting forth in one Volume, all the *Lord Bacon's* Works, proceed without conſulting you, and without inviting you to caſt in your Symbol, worthy ſuch an excellent Edition: That ſo the Appetite of the Reader, provoked already by his publiſh'd Works, may be further gratifi'd by the pure novelty of ſo conſiderable an Appendage.

For the *French Interpreter*, who patch'd together his Things I know not whence (*c*), and tack'd that motley piece to him; they ſhall not have place in this *great Collection*. But yet, I hope, to obtain your leave to publiſh apart, as an Appendix to the *Natural Hiſtory*,

(c) *Certain ſpurious Papers added to his Tranſlation of the* Advancement *of* Learning.

Hiſtory, that *Exotick Work*, gather'd together from this and the other place [of his Lordſhips Writings] and by me tranſlated into *Latine*. For ſeeing the genuine Pieces of the Lord *Bacon* are already Extant, and in many Hands, it is neceſſary that the Forreign Reader be given to underſtand, of what Threds the Texture of that Book conſiſts, and how much of Truth there is in that, which that ſhameleſs perſon does in his Preface to the Reader, ſo ſtupidly write of you.

My Brother, *of bleſſed Memory*, turn'd his words into *Latine*, in the *firſt Edition* of the *Natural Hiſtory*, having ſome ſuſpition of the Fidelity of an unknown Author. I will, in the *ſecond Edition*, repeat them, and with juſt ſeverity, animadvert upon them: That they, into whoſe hands that Work comes, may know it to be ſuppoſititious, or rather patch'd up of many diſtinct Pieces; how much ſoever the Authour bears himſelf upon the ſpecious Title of *Verulam*.

Unleſs, perhaps, I ſhould particularly ſuggeſt in your Name, that theſe words were there inſerted, by way of Caution; and leſt Malignity and Raſhneſs ſhould any way blemiſh the Fame of ſo eminent a Perſon.

Si me, Fata, meis, paterentur ducere vitam Auſpiciis——— (to uſe the words of *Virgil.*) If my Fate would permit me to live according to my Wiſhes, I would flie over into *England*, that I might behold whatſoever remaineth, in your Cabinet, of the *Verulamian* Workmanſhip, and at leaſt make my Eyes witneſſes of it, if the poſſeſſion of the Merchandize be yet denied to the Publick.

At preſent I will ſupport the Wiſhes of my impatient deſire, with hope of ſeeing, one Day, thoſe [Iſſues] which being committed to faithful Privacie, wait the time 'till they may ſafely ſee the Light, and not be ſtifled in their Birth.

I wiſh, in the mean time, I could have a ſight of the Copy of the Epiſtle to Sir *Henry Savil*, concerning the *Helps of the Intellectual Powers:* For I am perſuaded, as to the other *Latine Remains*, that I ſhall not obtain, for preſent uſe, the removal of them from the place in which they now are. *Farewel.*

Maeſtricht, March 20.

New Style, 1655.

The

The Third Letter written by Mr. *Iſaac Gruter*, to Dr. *Rawley*, concerning the Writings of the Lord *Bacon*.

Reverendo, Doctiſſimoq; viro *Gulielmo Rawleio*, S. Theologiæ Doctori S. P. D. *Iſaacus Gruterus*.

Vir Reverende & amiciſſime,

QUanta in parte honoris deputarem miſſa Verulamii *poſthuma*, quæ è tuo non ita pridem *Muſeo Latina* prodiere, actæ protinus Gratiæ ſignificarunt, ſi curam amici, qui hìc operam ſuam non fruſtra requiri paſſus eſt, haud luſerit fortuna trajectus, varia è cauſa ſæpe dubij. Nunc tantò majus mihi iſtud beneficium eſt, quantò inſigniorem frugem præſtitit lectio non ignæva, & par cum quibuſdam ex officina Baconiana *à me editis collatio*; auctiorem enim tibi debemus *Hiſtoriam* denſi & rari, *ſed & alia iſto contenta Volumine priuſquam non conſpecta*. Unum mirabar, non exſtare ibi *cæteris aggregatam* Verulamii *Epiſtolam ad* Henricum Savilium, *de adjumentis facultatum Intellectualium*, ſi ex literis olim tuis

tuis non vanè mihi recordanti ſubjicit Titulum appellata memoria, ſaltem inſcriptione non longè diſſimili. Si per oblivionem ibi forte non comparet, ſcriniis tamen veſtris inerrat, optem videre Apographum, in cujus uſu bonam fidem non deſiderabis; niſi Anglicano *Sermone ſcripta locum invenerit in majori opere, quod vernacula duntaxat complectitur. Id ſi nos ſcire patiaris, & an obtinendi Libri, in quo & Oratoria, fors & Epiſtolica, digeruntur, maternæ Linguæ partus, ſpes ex promiſſo fuerit non immodeſta, animo meo conſecraris tui memoriam, in cujus veneratione nunquam defatigabitur ſegneſcere alacritas obſtrictiſſimi affectus.* Vale.

Trajecti *ad* Moſam, *unde poſt duos tréſve menſes* Novomagum *migro,* Batavis *futurus propior. Per* Smithæum *tamen tranſmittere ad me perges, ſi quid volueris.*

Kal. Julii,

St. N. CIↃ IↃC LIX.

The

The ſame in Engliſh, *by the Publiſher.*

To the Reverend, and moſt Learned, William Rawley, *D. D.* Iſaac Gruter *wiſheth much Health.*

Reverend Sir, and my moſt dear Friend,

HOw much I hold my ſelf honour'd by your *Preſent* of the Lord *Bacon's Poſthumous Works*, publiſhed lately by you in *Latine*, my thanks immediately return'd, had let you underſtand, if ill Fortune in the Paſſage (which is, for divers cauſes, uncertain) had not deluded the care of a Friend, who did here with much readineſs, undertake the Conveyance of them.

Now, the Gift is by ſo much the greater, by how much the more benefit I reap'd by diligent reading of thoſe Papers, and by comparing them with ſome of the Lord *Bacon's* Works, which I my ſelf had formerly publiſhed. For to you we owe the more enlarged *Hiſtory de Denſo & Raro*, as alſo many other things, contain'd in that Volume, which ſaw not the Light before.

One

One Paper I wonder I ſaw not amongſt them, the *Epiſtle* of the Lord *Bacon* to Sir *Henry Savil, about the Helps of the Intellectual Powers*, ſpoken of long ago in your Letters, under that, or ſome ſuch Title, if my Memory does not deceive me. If it was not forgotten, and remains among your private Papers, I ſhould be glad to ſee a *Copy* of it, in the uſe of which, my Faithfulneſs ſhall not be wanting. But, perhaps, it is written in the *Engliſh Tongue*, and is a part of that greater *Volume*, which contains only his *Engliſh Works*. If you will pleaſe to let me underſtand ſo much, and likewiſe give me aſſurance of obtaining that Book, in which the *Speeches*, and it may be the *Letters* of the Lord *Bacon*, written by him in *Engliſh*, are digeſted; you will render your Memory ſacred in my Mind, in the veneration of which, the chearfulneſs of a moſt devoted affection ſhall never be weary. *Farewel.*

From *Maeſtricht*, from whence, after two or three Months, I remove to *Nimmeghen* nigher to *Holland*. But you may convey to me, any thing you deſire, by Mr. *Smith.*

July, 1ſt. *New Style*, 1659.

A brief Account of the Life, and particularly of the Writings of the Lord Bacon, *written by that learned Antiquarie, Sir* William Dugdale, Norroy King of Arms, *in the ſecond Tome of his Book entituled,* The Baronage of England *; *together with divers Inſertions by the Publiſher.*

* Pag. 437. 438, 439.

Francis, *Lord* Verulam, *Vicount St.* Alban.

[16 *Jac.*]

CONſidering that this Perſon was ſo Eminent for his Learning, and other great Abilities, as his Excellent Works will ſufficiently manifeſt; though a ſhort Narrative *a* of his Life, is already ſet forth by Doctor *William Rawley*, his domeſtique Chaplain, I am not willing to omit the taking notice of ſuch particulars, as are moſt memorable of him; and therefore ſhall briefly recount; partly from that Narrative,

a *Impr. Lond. an.* 1670.

tive, and partly from other Authorities, what I have obſerved in order thereto.

As to his Parentage, he was *b* the youngeſt of thoſe two Male Children, which Sir *Nicholas Bacon* of *Redgrave, in Com. Suff.* Knight, had by *Anne* his Wife, one of the ſix Daughters of Sir *Anthony Cook*, of *Giddy-Hall, in Com. Eſſex.* Knight, (a perſon much honoured for his Learning, and being Tutor to King *Edward* the Sixth) all thoſe Daughters being exquiſitely skilled *c* in the *Greek* and *Latine* Tongues.

b *Ibid.*

Which *Nicholas*, having been a diligent Student of the Laws in *d Grays-Inn*, was made *e* the King's Attorney in the Court of Wards, in 38 *H.* 8. and upon the death of that King, (which ſoon after happened) had his Patent for the ſame truſt, renewed *f* by his Son and Succeſſor, King *Edward* the Sixth. In the ſixth year of whoſe Reign, he was conſtituted *g* Treaſurer for that Noble Society of *Grays-Inn*, whereof he had been ſo long a Member. And being grown famous for his Knowledg, was ſhortly after, *viz.* in 1 *Eliz.* made *h* Lord Keeper of the great Seal of *England*, and Knighted, *i* which Office in his time, was by Act of Parliament made equal in Authority with the Chancellours.

c *Annal.* Eliz. *per* Cambd. *in an.* 1576.

d *Life of*, &c. *by Dr.* Rawley.

e *Pat.* 38 H. 8. *p.* 6.

f *Pat.* 1 E. *p.* 3. *m.* 36.

g *Orig. Jurid. p.* 298.

h *Pat.* 1 E. *p.* 3.

i *M.* 6. *in offic. Arm. f. ib.* 67. *b.*

What I have otherwiſe obſerved of this

k l *Annal. Eliz. ut ſupra in an.* 1564. Sir *Nicholas Bacon*, is, *k* that being no friend to the Queen of *Scots*, (then Priſoner in *England*) he was *l* privy, and aſſenting to what *Hales* had publiſht, in derogation to her Title, as next and lawful Succeſſor to Queen *Elizabeth*; aſſerting that of the Houſe of *Suffolk* before it, for which, *Hales* ſuffered *m* Impriſonment, and had not *Cecil* ſtood his faithful friend, *n* ſo might he; nothing being more diſtaſtful to Queen *Elizabeth*, than a diſpute upon that point. Next, that in 14 *Eliz.* upon thoſe Propoſals made by the Nobility of *Scotland*, for her enlargement, he oppoſed *o* it; alleadging, *p* that no ſecurity could ballance the danger thereof. Laſtly, That upon his death, which happened in *April*, *An.* 1579. (21 *Eliz.*) this Character *q* is given of him by the learned *Cambden*, *viz.* that he was *Vir præpinguis, ingenio acerrimo, ſingulari prudentia, ſummâ eloquentia, tenaci memoriâ, & ſacris conſiliis alterum columen: Of perſon very corpulent, moſt quick Wit, ſingular Prudence, admirable Eloquence, ſpecial Memory, and another Pillar to the Privy-Council.*

m n *Ibid.*

o p *Ibid. in an.* 1571.

q *Ib. in an.* 1579.

Of his Death, this is ſaid *to be the occaſion. "*He had "his Barber rubbing and com- "bing his Head. And, becauſe it "was

* This Account is inſerted by the Publiſher, who took it out of a Paper of the Lord *Bacon's*.

"was very hot, the Window was open to let in a "freſh Wind. He fell aſleep, and awaked all "diſtemper'd, and in a great ſweat, Said "he to the Barber, Why did you let me ſleep? "Why, my Lord, ſaid he, I durſt not wake "your Lordſhip. Why then, ſaith my Lord "Keeper, you have killed me with Kindneſs. "So he removed into his Bed-Chamber, and "within a few days died.]

Whereupon, being Interred on the South-ſide of the Quire in St. *Paul*'s Cathedral, within the City of *London*, he had a noble Monument, *r* there erected to his Memory, with this Epitaph:

r Hiſt. of St. Paul's Cath. p. 71.

Hic Nicolaum *ne* Baconem *conditum exiſtima illum, tam diu* Britannici *Regni ſecundum columen; Exitium malis, Bonis Aſylum; cæca quem non extulit ad hunc honorem ſors; ſed Æquitas, Fides, Doctrina, Pietas, unica & Prudentia. Neu fortè raptum crede, qui unica brevi, vitâ perenni emerit duas, agit vitam ſecundam cælites inter animas. Fama implet orbem, vita quæ illi tertia eſt. Hâc poſitum in arâ eſt Corpus, olim animi Domus, Ara dicata ſempiternæ Memoriæ.*

That is, * Think not that this Shrine contains that *Nicholas Bacon*, who was ſo long the ſecond Pillar of *Great Britain*; the Scourge of the Vicious, and the Sanctuary of the Good: Whom blind Fortune did not exalt to that height of Honour; but his Equity, Fidelity, Learning, Piety, ſingular Prudence. Neither believe him to be by chance ſnatch'd away, who, by one ſhort Life, purchaſed two in Life Eternal. He lives his ſecond Life among the Heavenly Spirits. His Fame filleth the World, which is his third Life. In this Altar is repoſed his Body, ſometime the Houſe of his Soul; an Altar dedicated to his perpetual Memory.

* *This Tranſlation is done by the Publiſher, for the benefit of the* Engliſh *Reader.*

Thus much touching the Parentage of this *Francis*; his Birth ſ being at *York-Houſe* in the *Strand*, upon the twenty ſecond day of *January*, *Anno* 1560. (2 *Eliz.*) It is obſerved, t that in his tender Years, his Pregnancy was ſuch, as gave great indication of his future high Accompliſhments; in ſo much, as Queen *Elizabeth* took notice of him, and called him *The young Lord-Keeper*; alſo, that asking him, how old he was, though but a Boy, he anſwered, that he *was two years younger than her Majeſties moſt happy Reign.*

ſ t *Life of, &c. by Dr.* Rawley.

As

As to his Education, he was *u* of *Trinity College*, in *Cambridg*, under the tuition of Doctor *John Whitgift*, then Maſter there, but afterwards the renowned Arch-Biſhop of *Canterbury*. Where having with great proficiency, ſpent ſome time, he was ſent *x* into *France*, with Sir *Amias Paulet*, her Majeſtie's Leiger Ambaſſador, and thence intruſted with a Meſſage *y* to the Queen, which he performed with much approbation; and ſo returned.

u *Ibid.*

x y *Ibid.*

After this, coming from Travail, and applying himſelf to the ſtudy of the Common Law, he was ſeated *z* in *Grays-Inn*. Where in ſhort time, he became ſo highly eſteemed for his Abilities, as that in 30 *Eliz.* (being then but 28 years of Age) that honourable Society, choſe *a* him for their *Lent* Reader: And in 32 *Eliz.* was made *b* one of the Clerks of the Council.

z *Ibid.*

a *Orig. Jurid. p.* 295. *a.*
b *Pat.* 32 Eliz. *p.* 11.

In 42 *Eliz.* being *c* double Reader in that Houſe, and affecting much the Ornament thereof, he cauſed *d* that beautiful Grove of Elms, to be planted in the Walks, which yet remain. And upon the 23 of *July*, 1 *Jac.* was Knighted *e* at *White-Hall*. Shortly after which, *viz.* in 2 *Jac.* he was made *f* one of the King's Council learned, having therewith a grant *g* of forty Pounds

c *Orig. Ju.* 295 *b.*
d *Ib.* 272. *b.*
e MS. *in offic. Arm.*
f g *Pat.* 2 *Jac. p.* 12.

per annum Fees; and in 5 *Jac.* conſtituted *h* his Majeſtie's Solicitor General. In 9 *Jac.* he was made *i* joynt Judge with Sir *Thomas Vavaſor*, then Knight Marſhal, of the Knight Marſhal's Court, then newly erected within the Verge of the King's Houſe, and in 11 *Jac.* (27 *Octob.*) being made *k* Attorney General, was ſworn *l* of the Privy Council.

h Pat. 5 *Jac. p.* 14.
i Pat. 9 *Jac. p.*
k Pat. 11. *Jac. p.* 5.
l Annal. R. Jac. per Cambd.

In 14 *Jac.* he was conſtituted *m* Lord Keeper of the Great Seal, (7 *Martii*) being then fifty four years of Age.

m In ib. in an. 1617.

‖ "It is ſaid in a * Libel, "(in which are many o-"ther notorious Slanders,) "that the Duke of *Buckingham*, to vex the very Soul "of the Lord Chancellour *Egerton*, in his "laſt Agony, did ſend Sir *Francis Bacon* "to him for the Seals; and likewiſe that "the dying Chancellor, did hate that *Bacon* ſhould be his Succeſſor, and that his "Spirit not brooking this uſage, he ſent "the Seals by his Servant to the King, and "ſhortly after, yielded his Soul to his Ma-"ker. In which few words there are two palpable Untruths.

‖ *An Inſertion by the Publiſher.*

* *The Court of King James, p.* 115, 116.

For firſt, The King himſelf ſent for the Seal, not the Duke of *Buckingham*: And he ſent for it, not by Sir *Francis Bacon*,

con, (*a*) but by Secretary *Winwood*, with this Meſſage, that himſelf would be his Under-Keeper, and not diſpoſe of the Place of Chancellour while he lived: Nor did any receive the Seal out of the King's ſight, till the Lord *Egerton* died; which ſoon fell out.

(2) *Aulicus Coquinariæ.* P. 171.

Next, The Lord Chancellour *Egerton* was willing that Maſter Attorney *Bacon*, ſhould be his Succeſſor; and ready to forward his Succeſſion: So far was he from conceiving hatred againſt him, either upon that, or any other Account.

The Lord *Egerton* was his Friend in the Queen's time; and I find Mr. *Bacon* making his acknowledgements in a Letter to him, in theſe words, which I once tranſcribed from the unpubliſh'd Original. "For my placing, your Lordſhip beſt "knoweth, that when I was moſt dejected "with her Majeſtie's ſtrange dealing to-"wards me, it pleaſed you of your ſingu-"lar favour, ſo far to comfort, and encou-"rage me, as to hold me worthy to be ex-"cited, to think of ſucceeding your Lord-"ſhip in your ſecond Place: Signifying, "in your plainneſs, that no Man ſhould "better content your ſelf. Which your "exceeding favour you have not ſince car-"ried from; both in pleading the like ſig-"nifica-

"nification into the hands of ſome of my "beſt Friends; and alſo in an honourable "and anſwerable Commendation of me, "to her Majeſty. Wherein I hope, your "Lordſhip (if it pleaſe you call to mind) "did find me, neither overweening, in "preſuming too much upon it, nor much "deceived in my opinion of the Event, for "the continuing of it ſtill in your ſelf; nor "ſleepy in doing ſome good Offices to the "ſame purpoſe.

This favour of the Lord *Egerton*'s, which began ſo early, continued to the laſt. And thus much Sir *Francis Bacon* teſtified in a Letter to Sir *George Villiers*, of which this is a part. (*b*) "My Lord Chancellor told "me, yeſterday, in plain terms, that if the "King would ask his opinion, touching the "Perſon that he would commend to ſuc-"ceed him, upon Death, or Diſability; "he would name me, for the fitteſt Man. "You may adviſe, whether uſe may not be "made of this Offer. And the like ap-pears by what Maſter Attorney wrote to King *James*, during the ſickneſs of my Lord Chancellor. Amongſt other things, he wrote this to the King. * "It pleaſed my "Lord Chancellor, out of his ancient and "great Love to me, which many times, in "Sickneſs, appeareth moſt; to admit me "to

(b) Reſuſcit. p. 65. of the Collect. of Letters.

* Ibid. p. 50.

"to a great deal of Speech with him this "Afternoon; which, during theſe three "Days, he hath ſcarcely done to any.

In the ſame * Libel, my Lord *Bacon* is reproach'd as a very neceſſitous Man, and one, for that Reaſon, made Keeper by the Duke, to ſerve ſuch Turns, as Men of better Fortunes would never condeſcend to. And this, alſo, is a groundleſs and uncharitable Inſinuation. He had now enjoy'd, a good while, many profitable Places, which preſerv'd him from Indigence, though his great Mind did not permit him to ſwell his Purſe by them, to any extraordinary Bigneſs. And, in the Queen's time, when he was in meaner Circumſtances, he did not look upon himſelf as in that eſtate of Neceſſity, which tempteth generous Minds to vile things. Hear himſelf repreſenting his Condition; no Man knew it better, or could better expreſs it. Thus he ſtates his Caſe in the aforeſaid unpubliſh'd Letter to the Lord Chancellor *Egerton*, of the whole of which, I ſometime had the peruſal, though now much of it is loſt, and, as I believe, beyond all recovery. "My Eſtate (ſaid he) I confeſs a truth "your Lordſhip, is weak, and Indebted, "and needeth Comfort. For both my Fa- "ther (though, I think, I had greateſt "part

* *Court of K. James*, p. 119.

"part in his Love of all his Children)
"in his Wiſdom ſerved me in, as a laſt
"Comer: And my ſelf, in mine own In-
"duſtry, have rather referred, and aſpired
"to *Vertue*, than to *Gain*; whereof I am
"not yet wiſe enough to repent me. But
"the while, whereas *Salomon* ſpeaketh, *That*
"*Want cometh firſt as a Wayfaring Man, and*
"*after as an Armed Man*; I muſt acknow-
"ledg my ſelf to be in *primo gradu*; for it
"ſtealeth upon me. But, for the ſecond, that
"it ſhould not be able to be reſiſted; *I hope*
"*in God, I am not in that caſe.* For the
"preventing whereof, as I do depend up-
"on God's Providence all in all; ſo in the
"ſame, his Providence I ſee, opened unto
"me, three not unlikely expectations of
"Help. The one, my Practice; the other,
"ſome proceeding in the Queen's Service;
"the third, the Place I have in Reverſion,
"which as it ſtandeth now unto me, is but
"like another Man's Ground buttalling
"upon my Houſe, which may mend my
"Proſpect, but it doth not fill my Barn.

This Place he meaneth, was the Regiſters Office in the Star-Chamber, which fell to him in the time of King *James*, and was worth about 1600 *l.* by the Year.

But to return from this Digreſſion. When Sir *Francis Bacon* was conſtituted Lord-

Lord-Keeper, the King admoniſht him, that he ſhould Seal nothing raſhly; as alſo that he ſhould Judg uprightly, and not extend the Royal Prerogative too high. After which, *viz.* upon the ſeventh Day of *May*, (which was the firſt Day of *Eaſter Term* next enſuing) he made his ſolemn proceeding [c] to *Weſtminſter-Hall*, in this order. Firſt, The Writing Clerks and inferiour Officers belonging to the Court of Chancery. Next the Students of the Law. Then the Gentlemen of his own Family. After them, the Sergeant at Arms, and bearer of the Great Seal, on foot. Then himſelf on Horſback, in a Gown of Purple Satin, riding betwixt the Lord-Treaſurer, and Lord Privy-Seal. Next divers Earls, Barons, and Privy-Councellors. Then the Judges of the Court at *Weſtminſter*, whoſe place in that proceeding, was aſſigned after the Privy-Councellors. And when he came into the Court, the Lord-Treaſurer, and Lord Privy-Seal, gave him his Oath, the Clerk of the Crown reading it.

[c] *Ibid.*

Upon the fourth of *January*, 16 *Jac.* he was made Lord Chancellor [d] of *England*. On the eleventh of *July* next enſuing, created [e] Lord *Verulam*, and on the 27th of *January*, 18 *Jac.* advanced [f] to the

[d] *Clauſ.* 16 Jac. *in dorſo. p.* 15.
[e] *Pat.* 16 Jac. *p.* 11.
[f] *Pat.* 18 Jac. *p.* 4.

the dignity of Vicount *St. Alban*; his ſolemn Inveſtiture *g* being then performed at *Theobalds*; his Robe carried before him by the Lord *Carew*, and his Coronet by the Lord *Wentworth*. Whereupon he gave the King ſevenfold thanks; *h* firſt, for making him his Solicitor; ſecondly, his Attorney; thirdly, one of his Privy Council; fourthly, Lord-Keeper of the Great Seal; fifthly, Lord-Chancellor; ſixthly, Baron *Verulam*; and laſtly, Vicount *St. Alban*.

g h *Annal. R. Jac. in an. 1621.*

But long he enjoyed not that great Office of Lord-Chancellor: for in *Lent*, 18 *Jac.* Corruption in the exerciſe thereof being objected *i* againſt him, (of which 'tis believed, his Servants were moſt guilty, and he himſelf not much acceſſory) the Great Seal was taken *k* from him.

i *Orig. Jurid. in Chr. p.* 102.
k *This is inſerted by the Publiſher.*

This Fall *l* he foreſaw, yet he made no ſhew of that baſe and mean Spirit, with which the Libel before remembred, does unworthily charge him *m*. The late King, of bleſſed Memory (then Prince) made a very differing obſervation upon him. "Returning from Hunting, *n* he eſpied a "Coach attended with a goodly Troop of "Horſemen, who, it ſeems, were gather-"ed together to wait upon the Chancellor "to his Houſe at *Gorhambury*, at the time "of his Declenſion. The Prince ſmiling, "ſaid,

l *Ibid.*

m *Court of K.* James, 122, 123.

n *Aul. Coqu. p.* 174.

"ſaid, *Well! Do we what we can, this Man* "*ſcorns to go out like a Snuff.* And he com- "mended his undaunted Spirit, and excel- "lent Parts, not without ſome Regret, that "ſuch a Man ſhould be falling off.

It is true, that after the Seal was taken from him, he became a great example of Penitence and Submiſſion. But it was a Submiſſion which both manifeſted his juſt ſenſe of his Fault, and the more Venial Nature of it, as ariſing from Negligence, rather than Avarice and Malice.

He ſhewed by it, that there was not in his Heart that ſtiffneſs of Pride, which openly denies or juſtifies thoſe Crimes of which it ſelf is ſecretly convinced: But it appeared not by any thing, during all the time of his Eclipſe of Fortune, that there was any abjectneſs of Spirit in him. The many and great Works which he wrote, ſhew a mind in him, not diſtracted with Anxiety, nor depreſſed with Shame, nor ſlow for want of Encouragement, nor broken with Diſcontent. Such a Temper is inconſiſtent with ſuch noble Thoughts and Deſigns, ſuch ſtrict Attention, ſuch vigour of Conceit, ſuch a Maſculine Style, ſuch quickneſs in Compoſition, as appeared in his learned Labours.

When

When the Great Seal was taken from him, it was committed to the Cuſtody of *Henry* Vicount *Mandevil*, (at that time Preſident of the Council) and certain other Lords Commiſſioners: And upon the tenth of *July* after, to *o* Doctor *John Williams*, Dean of *Weſtminſter*, afterwards Biſhop of *Lincoln*.

o Ib. p. 104.

p Life of, &c. by Dr. Rawley.

Towards his riſing years, he married *p Alice*, one of the Daughters and Co-heirs to *Benedict Barnham*, Alderman of *London*, with whom he had an ample Portion; but by her had no Children, to perpetuate his Memory, which his learned Works, being for the moſt part compoſed in the five laſt years of his Life, will amply ſupply, being then totally retired from all Civil Affairs, and applying himſelf daily to Contemplation and Study; the particulars were theſe, *q viz.*

q Ibid.

¶ *The Hiſtory of the Reign of King* Henry *the Seventh.*

Abcedarium Naturæ; or a Metaphyſical piece now loſt. *

* *Part of it is here retriev'd by the Publiſher.*

Hiſtoria Ventorum.

Hiſtoria Vitæ & Mortis.

Hiſtoria Denſi & Rari, not yet Printed. ‖

‖ *'Twas Publiſht at* London, *An.* 1658.

Hiſtoria Gravis & Levis, which is alſo loſt.

A Diſcourſe of a War with Spain.

A

A Dialogue touching an Holy War.
The Fable of the New Atlantis.
A Preface to a Digeſt of the Laws of England.
The beginning of the Hiſtory of the Reign of King Henry *the Eighth.*
¶ *De Augmentis Scientiarum; or the Advancement of Learning, put into Latine, with ſeveral Enrichments and Enlargements.*
¶ *Councils Civil and Moral; Or his Book of Eſſays, likewiſe enriched and enlarged.*
¶ *The Converſion of certain* Pſalms *into Engliſh Verſe.*
The Tranſlation of the Hiſtory of King Henry *the Seventh, into Latine; as alſo of the Councils, Civil and Moral, and Dialogue of the Holy War.*
¶ *His* Book *de Sapientiâ Veterum, reviſed.*
¶ *Inquiſitio de Magnete.*
¶ *Topica Inquiſitionis de Luce & Lumine.* } Not Printed. *
¶ *Sylva Sylvarum, or his Natural Hiſtory.*

* 'Twas Printed with the Book de Denſo & Raro, 1658.

He departed *r* this Life, upon the ninth day of *April*, 1626. (being *Eaſter-Day*) in the ſixty ſixth year of his Age, at the Earl of *Arundel*'s Houſe in *High-Gate*, near *London*, to which place he caſually repaired about a Week before; and was Buried *ſ* in the North-ſide of the Chancel in St.

r *Ibid.*

ſ *Ibid.*

Michael's Church at St. *Albans*, according to the appointment by his last Will and Testament; because [t] the Body of his Mother lay there Interred, it being the only Church remaining within the Precinct of Old *Verulam*, where he hath a Monument of White Marble, representing his full Body in a contemplative posture, sitting in a Chair; erected by Sir *Thomas Meautys*, Knight, formerly his Secretary, but afterwards Clerk of the Council to King *James*, and King *Charles* the First. On which is this following Epitaph, Composed by the Learned Sir *Henry Wotton*, Knight.

[t] *Ibid.*

Franciscus Bacon, Baro de Verulam, S. Albani Vicecomes: Seu, notioribus titulis
Scientiarum Lumen, facundiæ Lex, sic sedebat.
Qui, postquam omnia Naturalis sapientiæ, & Civilis Arcana evolvisset, Naturæ decretum explevit. Composita solvantur, Anno. Dom. MDCXXVI. *Ætatis* Lxvi.
Tanti viri memoriæ Thomas Meautus *superstitis cultor; defuncti Admirator.*
H. P.

That

That is, *Francis Bacon*, Baron of *Verulam*, Vicount of St. *Albans*: Or in more conſpicuous Titles; * *This is a Tranſlation of the Publiſhers.*

The Light of the Sciences, the Law of Eloquence, ſate on this manner.

Who, after he had unfolded all the Myſteries of Natural and Civil Wiſdom, obeyed the Decree of Nature.

Let the Companions be parted ||, in the Year of our Lord 1626, and the ſixty ſixth year of his Age. || i. e. *Soul and Body.*

Thomas Meautys, a Reverencer of him whilſt Alive, and an Admirer of him now Dead, hath ſet up this to the Memory of ſo great a Man.

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CHARACTERS
OF THE
Lord Bacon.

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Given by Dr. *Peter Heylin*, in his Life of Arch-Biſhop *Laud*, *Part* 1, *Pag.* 64. *Anno* 1620.

THe Lord Chancellor *Bacon*, was a Man—— of a moſt ſtrong Brain, and a Chymical Head; deſigning his Endeavours to the perfecting of the *Works of Nature*; or rather improving *Nature* to the beſt Advantages of Life, and the common Benefit of Mankind. Pity it was, he was not entertain'd with ſome liberal Salary, abſtracted from all Affairs both of Court and Judicature, and furniſhed with Sufficiency, both of Means and Helps,

for the going on in his Design: Which had it been, he might have given us such a body of *Natural Philosophy*, and made it so subservient to the Publick Good, that neither *Aristotle*, nor *Theophrastus*, amongst the Ancients; nor *Paracelsus*, or the rest of our latter Chymists, would have been considerable.

A Character of the Lord Bacon, *given by Dr.* Sprat, *in his* History *of the* Royal Society, *Part* 1. *Sect.* 16. *Pag.* 35, 36.

—"THe Third sort of *New Philoso-*
"*phers* have been those, who
"have not only disagreed from the *Ancients*,
"but have also propos'd to themselves the
"right Course of slow and sure *Experi-*
"*menting*: And have prosecuted it as far
"as the shortness of their own Lives, or the
"multiplicity of their other Affairs, or the
"narrowness of their Fortunes, have gi-
"ven them leave. Such as these, we are
"to expect to be but few: For they must
"devest themselves of many vain Concep-
"tions, and overcome a thousand false
"Images,

"Images, which lie like Monſters in their "way, before they can get as far this. And "of theſe, I ſhall only mention one Great "Man, who had the true Imagination of "the whole extent of this *Enterprize*, as "it is now ſet on foot; and that is, the "Lord *Bacon*. In whoſe Books there are, "every where ſcattered, the beſt Argu-"ments that can be produc'd for the de-"fence of *Experimental Philoſophy*; and "the beſt directions that are needful to "promote it. All which he has, already "adorn'd with ſo much Art; that if my "deſires could have prevail'd with ſome "excellent Friends of mine, who engag'd "me to this Work, there ſhould have been "no other Preface to the *Hiſtory* of the *Royal* "*Society*, but ſome of *his Writings*. But, "methinks, in this one Man, I do at once "find enough occaſion, to admire the "ſtrength of Humane Wit, and to bewail "the weakneſs of a Mortal Condition. For, "is it not Wonderful, that he, who had "run through all the degrees of that *Pro-*"*feſſion*, which uſually takes up Mens whole "time; who had Studied, and Practiſed, "and Governed the *Common Law*: Who "had always liv'd in the Crowd, and born "the greateſt burden of Civil Buſineſs; "Should yet find leiſure enough for theſe

"retir'd

"retird Studies, to excel all thoſe Men, "who ſeparate themſelves for this very pur- "poſe? He was a Man of ſtrong, clear, "and powerful Imaginations: His *Genius* "was ſearching, and inimitable: And of "this I need give no other Proof, than his "Style it ſelf; which as, for the moſt part, "it deſcribes Men's minds, as well as Pi- "ctures do their Bodies: So it did *His*, "above all Men living. The *Courſe* of it "Vigorous, and Majeſtical: The *Wit* bold "and familiar: The *Compariſons* fetch'd out "of the way, and yet the moſt eaſie: In "all, expreſſing a Soul equally skill'd in "*Men*, and *Nature*. All this, and much more, is true of him: But yet his *Philoſophical* Works do ſhew, that a ſingle and buſie Hand, can never graſp all this whole Deſign, of which we treat. His *Rules* were admirable: Yet his *Hiſtory* not ſo faithful as might have been wiſh'd in many places: He ſeems rather to *take all that comes*, than to chooſe; and to *heap* rather than to *regiſter*. But I hope this Accuſation of mine, can be no great injury to his Memory; ſeeing, at the ſame time, that I ſay he had not the ſtrength of *a thouſand Men*, I do alſo allow him to have had as much as *Twenty*.

A Character of the Lord Bacon's Philoſophy, *by Mr.* Abraham Cowley, *in his* Poem *to the* Royal Society.

—SOme few exalted Spirits this latter Age has ſhown,
That labour'd to aſſert the Liberty
(From Guardians, who were now Uſurpers Grown)
Of this Old Minor * ſtill, Captiv'd Philoſophy;
But 'twas Rebellion call'd, to Fight
For ſuch a long oppreſſed Right.
Bacon at laſt, a mighty Man, aroſe,
Whom a Wiſe King and Nature choſe
Lord-Chancellor of both their Laws,
And boldly undertook the injur'd Pupils Cauſe.

* Herbert *in Auctorem Inſtaurationis — Scientiarum, ſub-pupillari ſtatu Degentium olim, Emancipator.*

3.

Authority, which did a Body boaſt,
Though 'twas but Air condens'd and ſtalk'd about,
Like ſome old Giant's more Gigantic Ghoſt,
To terrifie the learned Rout
With

With the plain Magic of true Reaſon's light,
He chac'd out of our ſight,
Nor ſuffer'd Living Men to be miſled
By the vain ſhadows of the Dead:
To Graves, from whence it roſe, the conquer'd Phantom fled;
He broke that Monſtrous God, which ſtood
In midſt of th' Orchard, and the whole did claim,
Which with a uſeleſs Sithe of Wood,
And ſomething elſe not worth a Name,
(Both vaſt for ſhew, yet neither fit
Or to defend, or to beget;
Ridiculous and ſenſleſs Terror!) made
Children and ſuperſtitious Men afraid.
The Orchards open now, and free;
Bacon has broke that Scar-crow Deitie;
Come, enter, all that will,
Behold the rip'ned Fruit, come gather now your fill.
Yet ſtill, methinks, we fain would be
Catching at the forbidden Tree,
We would be like the Deitie;
When Truth and Falſhood, Good and Evil we,
Without the Senſes aid within our ſelves would ſee:
For 'tis God only who can find
All Nature in his Mind.

4. From

4.

From Words, which are but Pictures of
the Thought,
(Though we our Thoughts from them per-
verſly drew)
To Things, the Minds right Object, he it
brought,
Like fooliſh Birds to painted Grapes we
flew;
He ſought and gather'd for our uſe the true;
And, when, on heaps, the choſen Bunches
lay,
He preſt them wiſely the Mechanic way,
'Till all their Juice did, in one Veſſel joyn,
Ferment into a nouriſhment Divine,
The thirſty Soul's refreſhing Wine.
Who to the Life an exact Piece would make,
Muſt not from others Work a Copy take;
No, not from *Reubens*, or *Vandike*;
Much leſs content himſelf to make it like
Th' Ideas, and the Images which lie
In his own Fancy, or his Memory.
No, He, before his ſight, muſt place
The natural and living Face;
The real Object muſt command
Each judgment of his Eye, and motion of
his Hand.

5. From

From theſe, and all long Errors of the way;
In which our wandring Predeceſſors went,
And like th' old *Hebrews* many years did ſtray
In Deſerts but of ſmall extent;
Bacon, like *Moſes*, led us forth at laſt,
The barren Wilderneſs he paſt,
Did on the very Border ſtand
Of the bleſt promis'd Land,
And, from the Mountains top of his exalted Wit,
Saw it himſelf, and ſhew'd us it.
But Life did never to one Man allow
Time to diſcover Worlds, and conquer too;
Nor can ſo ſhort a Line ſufficient be
To ſadom the vaſt depths of Nature's Sea.
The work he did we ought t' admire,
And were unjuſt if we ſhould more require
From his few years, divided 'twixt th' exceſs
Of low Affliction, and high Happineſs:
For who on things remote can fix his ſight,
That's always in a Triumph, or a Fight?

FINIS.

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